BD 701
R4

What I Think After Thinking

Budd Reese

1898

BD 701
.R4
Copy 1

WHAT I THINK AFTER THINKING,

BY

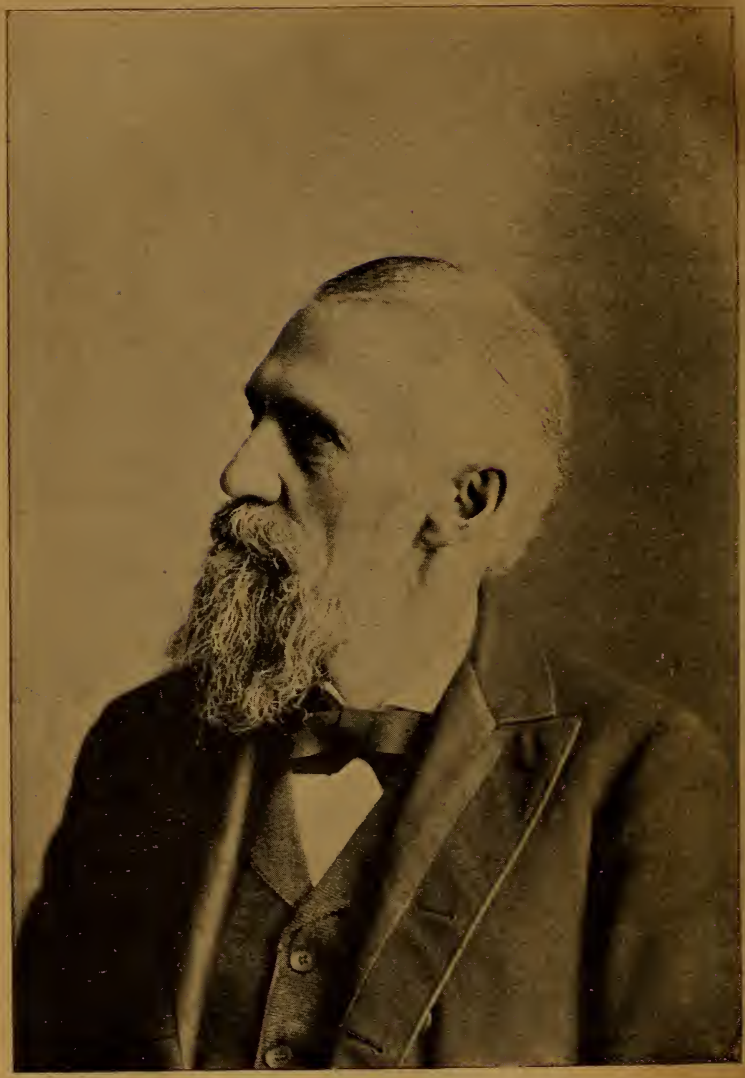
BUDD REEVE, HIMSELF.

1898.

PRICE, 50 CENTS.

To get it, see page 343.

APR 23 1898
Library of Congress



BUDD REEVE.

WHAT I THINK

AFTER THINKING

BY

BUDD REEVE, HIMSELF.

41

LIBRARY OF CONGRESS
OFFICE OF
APR 16 1898
Register of Copyrights

1898.

2nd COPY,
1898.
5b19
TWO COPIES RECEIVED.

BJ1701
.R6

5607

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1898
BY LOUISE TANNER REEVE.
IN THE OFFCE OF THE LIBRARIAN OF CONGRESS AT WASHINGTON, D. C.

12-37969

THE PRE-FACE.

The pre-face, is a face put on, previous to being seen all over.

Like many other faces, this one is sometimes very deceptive and misleading.

In matrimony, the face put on previous to marriage, is usually one of smiles, pleasant words and attractive personal appearance.

But to live with, it may be uninteresting and disappointing.

This is true of men as well as women.

The pre-face of a book has features sometimes like trying to i nfluence a witness to testify in the author's favor; or like talking to a juryman before hearing the evidence.

The true character of this publication cannot be indicated by a pre-face.

Only reading will tell it—and it will be highly gratifying if clear to all after this.

A verdict in one's favor is always pleasing, but to try to influence one in advance, is presuming upon the weakness of public opinion.

The writer is fully aware, without being told, that this work is far from perfect. That four times

as many ideas might be expressed in one-fourth the space, but not knowing that even this would insure success, the public is invited to an early inspection, to see whether farther effort would bring better reward.

If more time and thought should be consumed, and then the end was failure, it would only add to the size of the disappointment.

As interesting the public is an experiment that only trying can decide, the author hopes to survive this effort.

Buxton, N. D., 26th of February, 1898.

CHAPTER I.

THE OBJECT OF LIFE.

The object of life is the attainment of happiness.

Happiness, like everything else, depends upon and is governed by natural law.

It depends upon capacity to meet, or subdue want.

The great problem, constantly on the black board of life for solution, is not how to get rid of our wants entirely, but how to meet, and subdue them.

But a single glance at this subject, is sufficient to reveal its enormous size and importance. It is so large and peculiar, it can only be handled in a limited and peculiar way; principally in sections and small pieces. It would be impossible to take the subject of want all in, and view it on all sides at once, or during a life.

To solve the problem of how to meet and subdue our wants, is about like trying to stand on a round ball in the middle of an ocean; if the ball could be overcome, the ocean could not; so between the two, the one trying to stand or balance in this way, would be kept unceasingly busy bobbing around both

above and below the waves. This is the way it is, in trying to solve the never ending, ever changing, demands of want; one minute we are on top, and the next, our wants are on top of us.

The subject of want, is not only an exceedingly large and peculiar one, but in many respects a delicate one to handle. It is not always pleasant or safe to approach others on the nature of their wants or their capacity to meet them, or even suggest, when we know what they want, what they should do. And it is equally unpleasant at times, to have suggestions made to us about ours. The size and peculiar nature of this subject is self evident; while want is a state man is constantly in, and contending with in some form to meet or subdue, at the same time, it is dangerous to over-do the subduing process.

When a man subdues his wants, or any one else does it for him, so they go off and quit coming around any more, his occupation is gone, and he has to go too; he is permanently broken up.

When a man gets so he don't want anything, that is the end of him, he has to take up a residence in another world. He is not allowed to lie around or even remain on top of earth without wants.

This seems rather strange and sad, but it is true.

just as soon as a man quits calling on friends and neighbors, he is dropped out of sight; and the hardest part of it is, he is never sure of getting what he wants when around and does call for it.

Our wants are peculiar and noticeable, principally on account of their size, great variety, and frequency. The length of time they stay, and how we feel before and after meeting them. Some only come occasionally, but when once here, stay to the end of life; others drop around regularly every day, apparently to make friendly calls, but have to be subdued before they can be induced to subside. They appear mild and gentle enough when they approach, but if not soon given attention, they commence grumbling, and if not promptly waited on, they kick, and after this, hit so hard, a good able-bodied man can't stand them off or stand up against them, only a short time. The best he can do when in good health is to hold them down a few hours; then they get on top and hold him down till he cries enough and gets up and treats them to every thing at his command.

Wants do not always come single handed and alone, but sometimes in swarms and droves. Neither do they assault only one place at a time, but often hit the outside, the inside, the front and rear all at once.

There is one that calls us out of a warm bed in the morning to get breakfast. This is no sooner over and the dishes washed, than the same thing suggests it will be soon time for dinner. This out of the way, and the floor swept, and the same persistent thing suggests, "you must be thinking about supper." And after waiting on it all day, it is an actual fact, that it often comes around at bed time, and tries to get subdued the fourth time in the same day; and would succeed, if there was anything at hand with which to do it or the doctor had not ordered a fast.

No wonder life is called a struggle, when every live being has a pack of wants following him like a pack of devouring wolves.

The constitution of the United States, guarantees to every man, woman and child, "the pursuit of happiness," but it does not guarantee that a single one will ever overtake and capture the smallest part of it.

As everything is made the subject of legislation, from the standard of values, to department stores, an amendment should be made to the constitution of the United States, not only guaranteeing the pursuit of happiness, but the capture of the much run after object.

Here is an opportunity for some enterprising re-

former to supply a deficiency in the foundation of our government that would be appreciated by all.

CHAPTER II.

WHAT WANT REALLY IS.

Want is the motive power that moves the long and varied train of life and keeps all in motion.

We find as passengers on this train, everybody and everything. Not only the beggar is here, worrying himself and others, because he is a beggar, but the millionaire is an anxious and troubled passenger on the train of life, worrying along with gold for baggage; worrying about that which he has, and about getting more.

The preacher, the teacher, the dude, the politician, the law maker, the law breaker, the sick, the well, the pure, the vicious, kings, queens, judges, presidents; the gay, the sorrowing; the infant drawing its first breath and old age drawing its last, are all passengers on the long and varied train of life, whirling and thundering over the track of time, drawn by the never ceasing, ever puffing engine of want.

There are no stops or stations along this highway; passengers stepping from the train of life, do so with it running at full speed; with a speed so great, that

when they step off, they are hurled six feet in the ground to stay. Friends groan and moan when they see fellow passengers alight, but rush on with the flying train, leaving those who quit the journey, to be cared for, they know not, whether by imps or angels. On it rushes, on it rumbles; into forests of darkness, over swamps of evil, through fields of peril, up mountains of labor, into the valley of death, it crashes and plunges.

Notwithstanding its speed and dangers, more get on than off; every one seems anxious to take a limited ticket on this through flyer. Why? Because it has Faith for a head light and Hope for a signal behind.

CHAPTER III.

NATURAL LAW.

If happiness is the object of life, and its foundation is natural law, to attain the greatest of all objects, the one that is the light of life, it is necessary to look into and study natural law.

The foundation of natural law is,

THE NATURE OF NATURE.

Like everything else, nature is founded on natural law.

Its foundation is the Universal Trinity.

Nature is a very large Trinity on its own account.

Its parts are the animate, the inanimate and conscious animate.

The inanimate embraces the earth,—all that grows from, and is deposited in it.

The animate embraces all living things that move.

The conscious animate, is that part of nature known as MAN.

This is the crowning part, the part which towers above the unthinking, like a lofty mountain above the level of a low plain. This part is not only aware of its own existence and that of surrounding objects but possesses the quality of being able to investigate and appropriate the other parts to itself, as well as sit in judgment upon itself in so doing.

It reflects upon the object of its creation, and the nature and object of the creator in creating it.

It possesses a power of weighing things inferior and superior, natural and spiritual, finite and infinite.

The conscious animate, or man part of nature, is that quality or principle in nature, through which the other parts are made known.

Through the trinity of nature we trace the trinity of all other things. All things belong to nature, bear its impress and are governed by natural law.

CHAPTER IV.

THE UNIVERSAL TRINITY.

This is the foundation of all foundations, including nature and natural law.

This is the first and greatest of all subjects.

This is the reason why all other subjects exist.

This is the light and power behind life.

It is impossible for anything to have a beginning or an ending without coming from and returning back into this Trinity.

This being the first cause of all, it is the most important of all things to look into and study.

THE UNIVERSAL TRINITY

is founded on the infinite and universal principle that the union of two different bodies or substances create a third, the nature of the third being like the two united.

It is also a law of the universal trinity, that all things have parentage.

It is also a law of the universal trinity, that everything is a trinity in nature, because it springs from a trinity.

THE FAMILY CIRCLE IS A TRINITY.

Its members are the father, the mother and the offspring. Without these parts united, it is not a perfect family circle, it is only a part of a circle; to be a complete circle, it must be a trinity.

MAN IS A COMPOUND TRINITY.

In nature, he is earthly, animal and spiritual; moral, mental and physical.

His beginning is a trinity and his ending is a trinity. He comes forth, through inception, conception and birth, and passes away through infancy, manhood and old age.

TIME IS A TRINITY.

Its parts are the past, the present and the future.

As the union of two different bodies or conditions create a third, the third being like the two united, if a man unites himself with the Prince of Light, the fruit of the union is good. If with the Prince of Darkness, the fruit of the union is evil, and the spirit of evil is manifested instead of that of goodness.

"By their fruits ye shall know them."

"For of thorns men do not gather figs, nor of bramble bushes gather they grapes."

Never was natural law more clearly recognized and taught than by the Holy Saviour.

He taught that a union with good produces good fruit, and with evil, evil fruit. This is natural law in the purest and simplest form. The fruit of any union is a trinity, but in nature, it may be exactly opposite.

It makes a vast difference with what we unite, and what unites with us.

Here is where good judgment and good sense, are of superlative value.

Success in life, depends upon being a judge of proper unions; happiness and misery are embraced in this, which is true of matrimony, politics, religion, business and friends.

That with which we unite has an influence and affects us either for good or bad; hence the importance of wise unions.

CHAPTER V.

THE KEY TO THE FRONT DOOR.

Please look at this key and see where it belongs.

It is the key to the front, not the back door.

The front door is the proper entrance to a house; all intelligent people go there and press the button

on the outside, if there is one, then wait for those on the inside to do the rest.

NOTICE.

Do not pound at the back end of the house, but ring the bell in front. The back door is bolted on the inside, the windows are fastened down and the domestic is out making calls. Your humble servant is in charge of the front door to-day, walk in, have a seat, and if you please, let us look over and talk over, the general arrangement of the great mansion in which we find ourselves.

Natural law, is the key to the front door of all knowledge and all development. Therefore, the study of nature is the only way to unlock the order of creation, gain knowledge and make advancement.

Nature held sway as the only teacher, long centuries before the printing press and books existed, and it will continue to hold sway long centuries after they are forgotten and gone.

The study of nature, is like the study of music, after learning one part on its key-board, it is not so hard to get the second, and so on. Everything grows easier and clearer through study and practice.

CHAPTER VI.

MY EXPERIENCE WITH MUSIC.

I am not a musician or even a small part of one. I took up the violin when a boy, but was not long in becoming convinced that the world and all the neighbors would be just as happy and well off if I laid it down again.

I caught the musical fever from hearing a neighbor boy play "Old Dan Tucker." This was the only piece he pretended to, or could play, but to me, it was wonderful and delightful.

He said it was very easy to master the violin, and a very pleasant business to carry on after once mastered. Taking his word for it, I walked twelve miles in the mud and purchased what was represented as a very fine instrument. A complete outfit was triumphantly secured and carried home for four dollars. The bow cost one dollar and fifty cents, and the main instrument with strings, keys, bridge, sounding post and tail piece thrown in, cost two dollars and fifty cents.

Every one who saw it, and especially after hearing it, said the bow was a great bargain, but that two dollars and fifty cents in good money was altogether too much for the main piece of furniture—notwithstanding the free trimmings.

The only one in the neighborhood to go to for instruction, was the boy who played "Old Dan Tucker." It was a mile over marshes and through woods to reach this musical genius, but no time was lost in getting to him.

He strung up my prize instrument, tuned it, and rozined my new bow. He did not play by note; he said notes were only intended for those who did not know enough to play without them. That where one had talent of his own, notes were only in the way. He played by what he called "rote."

He showed me just how many times to draw the bow on an open string; which string to draw it on; which finger to put down first and where to put it, and so on, till he had shown me every move to make from start to finish. I still regarded him with wonder and admiration. This instruction pertained solely and alone to playing "Old Dan Tucker," it could not be transferred and used any where else, or for any other purpose.

Then we commenced; and "Old Dan Tucker" never got a worse tuckering on earth than we gave him before letting up. We tuckered away for hours. At the end of this first lesson and effort, the perspiration poured off me, like a plantation slave picking cotton under a hot sun.

My instructor was full of high ambition and pride; he wanted me to learn to play, what he called a "full tune" the first time I took up an instrument. He wanted it for two reasons. He said it would be a good advertisement for him as a teacher, as well as a fine showing for my talent; that if I could do this, it would "surprise and delight the old folks at home," and they would be more willing to have me practice, in the house; that they would buy all necessary fiddle strings, thinking that some day I might be a great player. He spoke from experience and wanted to steer me clear of breakers, as he was driven to the barn to enjoy his talent. I fully agreed with him, then we sawed away more enthusiastically than ever on Old Dan Tucker.

When ready to go, after my first lesson and effort, he pronounced me in every way a promising and satisfactory pupil; in fact, up to his idea of what a beginner should be. Before leaving, he went all over my new instrument to see that it was in perfect tune; he put more rozin on my new bow, and started me off in the best possible condition to "surprise and delight the old folks at home."

But before reaching home, I fell down, and some of the keys slipped; all plans vanished. I could not tune a violin any more than I could fly. So I imme-

diately returned to get my instructor to go home with me and take his own sweet instrument along. My efforts were successful.

When every thing was pronounced in order, we started in to "surprise and delight the old folks." We succeeded in surprising them, but they did not say a word about being delighted.

Before leaving me alone again, in possession of a new instrument, he gave me very complete instructions about keeping it. I suppose the best way to keep it, was not to put a chattel mortgage on it. But this was not what he wished to tell me. He said the violin was a very delicate as well as a very sweet instrument; that it could not be exposed to heat or cold without showing it, any more than a delicate girl could sleep with her feet out of a window in a cold room without getting cold, and making her feel out of tune next day—in short unstrung—That it should be kept dry, but not allowed to hang too directly over a red hot cook stove. That it improved by age and use; that in reality, where one was able, it should be put in a silk bag and kept in a box, but not the wood-box behind the stove.

He cautioned me very particularly about painting and varnishing too often; I committed all he said to memory and not having a silk bag or any particular

kind of box, wrapped it in one of my best shirts and laid it carefully away in a large trunk all by itself.

After he had gone, I asked my mother how she was impressed with my instructor; she said all the players she had ever seen or heard, took hold of the lower end of the bow, instead of grasping it with the full hand in the middle; that they did not stamp their feet hard enough to break a hole in a barn floor, or spit on the keys to make them stick.

This did not indicate to me, however, which style she liked best, that of my instructor, or those she had heard and seen previously.

The next night, bright and early, I went to take a second lesson; or rather put in the second night on the first. We sawed away on the same old tune till tired out.

My instructor said he was not old enough to know whether age improved the violin or not, but if there was anything in use doing it, we would have two of the best fiddles in the United States inside of six months. It is not bragging, if I do say it myself, never did instructor and pupil work harder to succeed. I was proud of him, and he was the first one who ever seemed perfectly bound up in me; after about a year of constant practice on this one piece, by not allowing our minds to wander and get off on

anything else, we had, "Old Dan Tucker," down to what we both agreed was a "fine point."

I could make every flourish and quirk just when he did, and as he did, inculding time-keeping with both feet. We were like two pulleys on one shaft run by the same belt. We were Siamese twins in music, joined together by fiddle-strings instead of a string of flesh.

After becoming master of "Old Dan Tucker," he surprised me one day by saying, "I have caught another tune."

"Where and how did you catch it?" I asked.

He had such perfect confidence in me, he would tell me where he caught every thing. He had been to a country dance, and while looking perfectly natural and not showing any signs on the surface, that anything unusual or important was going on inside of his head, he memorized one of the player's best pieces through his ear, without seeing it with his eyes, and brought it all home with him in his mind in perfect order.

The name of this piece was, "O Jennie My Toes Are Sore."

I thought I should go wild when I heard it; it was different from "Old Dan Tucker." It had tweedle dums and tweedle dees all through and over it. It

had a high part and a low part, and he put in a large number of variations, which I supposed at the time were regular parts of the "new tune," but found out later, were his own improvisations.

I had become such an ape at imitating him, we played this piece together in a surprisingly short time. All he had to do, was make a motion, and I duplicated it. If he scratched his head, I scratched mine. If he swung on a high limb or head down in the cage, I did the same. Whatever string he sawed or fingered, I sawed and fingered exactly the same. Whatever gesture he made, I repeated it, and felt in so doing, that I was reflecting the highest perfection.

We were so pleased and delighted in being able to play what he called "two tunes," we looked for a third; and in addition to "Old Dan Tucker" and "O Jennie My Toes Are Sore," we captured "The Camels Are Coming"; then "Haste to the Wedding"; then "The Soldier's Joy." Things came so easy and fast now, the first thing we knew, we were playing "The Devil's Dream," "Fisher's Hornpipe" and "Money Musk," at country dances; and unwinding "The Grand Opera Reel," under his interpretation and leadership.

He finally became master of such a master mind,

that he could stand on the outside of a hall with his ear to the key hole, and carry away a whole night's program without being detected or suspected of anything wrong. He might be crammed full of new pieces taken in through his ear at a key hole and walk off perfectly sober and natural without staggering, so great was his capacity and self possession.

As before stated, after getting the first piece, it is not so hard to get the second, and so on. Everything grows easier through study and practice, whether it is following a country boy's fingers on a violin to learn "Old Dan Tucker," or devling into the depths of nature to find the key to the front door of knowledge and development.

After getting the first and simplest piece on nature's key board, although it may be imperfect, if perseverance and labor are continued, it opens the way to the second, which acts as a light to enable the first to be seen more clearly, and so on, to the third, until one finds himself going on and on, through numberless worlds or wandering like an exile on the shores of time in boundless space.

It is impossible to tell what my life might have been, had my instructor lived. He was taken away young. The last time I saw him, he was on a spir-

ited horse going to play for a country dance in the winter of 1863. He had his violin in a grain sack, tied around his neck, hanging down his back.

A young man, a soldier in the army who had been in a hospital sick had been given a furlough to come home to recruit his health. Friends had made a dancing party to cheer him up by celebrating his return, and my instructor was invited to furnish the music. He was then on his way, he said, to tangle the country girls up in a dizzy waltz and make a sick soldier feel like returning to the army to be shot at for his country.

I met him at a road crosing, called "Millers Corners." Where two roads crossed and are still crossing each other on Stilwell prairie, in Le Porte County, State of Indiana.

In the center of these roads stood a post covered with guide boards pointing the way to different points. One board pointed west, and said, so many miles to "Door Village and Valparaiso"; another pointed East to "Lemon's Bridge and Plymouth"; one pointed North to "La Porte," and one south to "Kingsbury and Union Mills."

I met him here on my way home from school, I was then principal of the "Bald Hill Seminary," and as much as I admired my old instructor and loved

music I could not take one minute from this institution of learning, for I had to study night and day to keep ahead of the big classes, so they would not catch up and run over me in arithmetic, or some other common branch, or I might have gone with him.

OUR PATHS PARTED HERE FOREVER.

It turned out, that the young man home from the army to recruit his health, had been exposed to smallpox, and my instructor picked that up instead of any more new tunes, and the result was, it forced him to lay down his violin and take up a harp.

To say this change made me sad and lonesome does not express it. The charms of the violin vanished and I never felt prepared to accept a harp.

The first thing I did was to get vaccinated and try to find consolation in a few such pieces as "Lily Dale," "The Last Rose of Summer," and "Home Sweet Home." But it was without comfort; lightning had struck so near my door, all desire for music was taken away. I read in the Bible where it said, "Two women shall be grinding together; the one shall be taken and the other left." "There shall be two men in one bed." "Two men shall be in the field; the one shall be taken and the other left." How

clearly all this scripture came to me, only in my case two fiddlers were sawing on fiddles.

Being left without a live instructor, I got what is called an "Instruction Book", to see what could be gotten out of that; but was just as my lamented instructor told me, "only in the way".

All I could make out of it, or see in it, was a lot of characters and figures that looked like so many pothooks and little rings, painted black and hung out on a wire fence to dry. Still, I knew this could not be so, for they were so terribly dry when I looked at or went near them, they puckered me up all over.

At the end of these lines were a lot of figures standing on top of each other, marked 2-4, 3-4, 4-4 and 6-4 time.

These were altogether more and different kinds of time, than I knew about, or had ever had any experience with, and it was impossible to get up the slightest interest in these odd, dry, strange characters and dull numbers. What I wanted, was a good time, such as I had been in the habit of having with a real live instructor. Not finding this in the book, the violin was given up; I still have two, but for years they have remained as mute as the stone over my departed instructor's head.

CHAPTER VII.

THE FOUNDATION OF MUSIC AND ALL OTHER THINGS.

It was impossible to get an idea of the theory or foundation of music, until after finding the key to the front door; after this, not only the theory and foundation of music, but many other things were discovered.

For years, I pounded at the back door, not knowing the key to the front was in plain sight. The fact is, I did not know the key when I saw it, and really did not know where to look for the front door. The most I knew was something was wanted and wanted badly, and not knowing where or how to get it, I stood and pounded at the back door something like a half century, without the slightest response or recognition from the inside.

No one even lifted the curtain at the back window to peep out to see who was there. About the same sights and conditions prevail around the back door of creation, and the same opportunities are afforded to see the inside of the great mansion and its beautiful appointments, as are found anywhere, by looking at the outside of the back side wall of a structure to see its interior. The most found and seen around

back doors, are drowsy bugs and spiders that entertain themselves crawling up and down without knowing anything about or appreciating that which is within.

After pounding at the back door, until white with age, I went around to the front and tried something that was thought might be the key to the front door, and it flew open instantly; and here we are, in the most magnificent and wonderful of all mansions, planned and constructed by the Supreme Architect of the Universe. Now that we are here, let us look at its many charms and wonders, and gather all possible in reference to its appointments. Everything in existence, or that has been, is here, and bears the impress and likeness of the foundation walls.

Everything turned out in creation bears the stamp of the Creator.

The great Creator puts his name and brand on all He creates, the same as any first class manufacturer.

Everything turned out is not marked God's best, but everything turned out is marked, God's work. The quality of which is shown by its character.

To make everything clear and the way easy, the trinity of creation must at all times be kept in view.

The nature and object of the Creator, must be judged, from the use and effect of His creations.

The effect of the creation furnishes a classification for that which is created as well as a fac-similie of the Maker's signature. The Great Creator, has a great many styles and ways of signing His name.

We say everything in existence, or that has been, is stamped with the outlines and bears the likeness of the foundation walls of the universe.

How do we know this?

We find it stamped on the key to the front door, and photographed on every part of the great mansion.

How do we know we have the key to the front door of creation, of all knowledge and all development?

We know it, because all creation, all knowledge and all development tell us so.

The law by which knowledge is obtained is as fixed and well known as any other law of nature.

The first step in acquiring knowledge is to decide upon a principle or plan on which to labor or direct investigation to determine certain results. Framing the plan, or fixing the line, on which to investigate is called

A THEORY.

Like everything else, a theory must be based upon natural law, have a promoter and an object for promotion.

After deciding upon the plan or theory on which to direct investigation, which is experimenting before the theory is proven to be true, the next step is to labor to prove the correctness of the theory by practical use and demonstration,

WHICH IS CALLED PRACTICE.

Theory and practice go together, and are one and inseparable. Theory is the plan upon which practice is conducted, and practice is the proof of the correctness of the theory.

Without a theory shows in practice to be in harmony with natural principles and founded upon natural law, it is a false theory and cannot be followed; for natural law is the only foundation on which any structure can stand or be maintained.

So much for theory and practice, which is the foundation of knowledge. Knowledge commences in experiment and ends in acceptance or rejection, according to the decision of practice, under natural law.

In studying natural law, or the nature of nature, the first step is to look for the theory or plan on which nature is founded; find its foundation and support; after this, its use and object.

Nature is based upon and governed by natural

law, the same as everything else, and its foundation is fixed and knowable. To prove the correctness of this theory, let us look at the base on which nature stands; if this base cannot be clearly presented, an imagintry one can, too strong and perfect for human power to dispute or tear down.

Proof consists in showing the harmony or relation between different parts and conditions; to do this, some condition or part must be positively known and agreed upon by all.

In surveying, everything is run from what is called a "base line." It is called a "base line," because all surveys are based upon this one certain line established by the government.

The location of this line, is not so material, as the fact, that it is fixed and absolutely at rest for a base. If the base moves, everything resting upon it moves in proportion, if not destroyed entirely.

If we say the northeast quarter of section numbered twenty-five, in township numbered one hundred forty-eight, north of range numbered fifty-one west of the fifth principal meridian, we mean a particular point or piece of land established by measurements from the "base line." The "base line" is the foundation of this and all other descriptions, great or small. It is easy to locate a starting point,

but to determine the ownership and name of every resident on each description, would be an endless task; although every description is based upon and hangs upon the one "base line."

NATURE AND NATURAL LAW,

rest upon two base lines of equal size and length, parallel to each other. It takes two to locate and support nature and natural law, they are so much larger and more complicated than everything else.

The base lines upon which nature, the Universe, and all things in creation rest, are fixed and immovable beyond the power of even the Supreme Architect, to vary or depart from in the slightest degree.

God Himself, and all worlds, are anchored to and suspended from, these lines.

From these base lines the Supreme Architect, makes all measurements, draws all plans, bases all work and calculations; and everything brought forth bears their impress and likeness.

Here is the commencement of all things; the end of all things; the foundation of all things. Work to be enduring and perfect must be in harmony with and on these lines; if not, it is out of order and cannot stand. The name of one of these lines is

TIME,
the other
SPACE.

Neither of these have ever moved, expanded or contracted, and never will. Both are stationary, without beginning or end; beyond comprehension but ever present.

Neither are effected by changes or conditions. The clock may stop ticking, it is nothing to Time. If the sun should turn to darkness and the moon to blood; if every planet, every world, every star; everything in creation; should drop into oblivion, it would be no more to Time and Space, than the bursting of a soap bubble in the hands of a happy child in a summer sun.

The changes that take place and the work that goes on in the presence of these Great Ancestors, are without end; but they have no more effect on these base lines of creation, than a grass hopper would have in trying to unbalance the world, by bearing a little heavier on one of its crooked legs than the other.

Every breath we draw and move we make are in the presence of these unknown and unknowable conditions; conditions which make a deep impression upon us while we never make any on them.

We come, develop, change and go forth in their presence; they neither smile or shed a tear.

Foundations and base lines would be useless without something to rest upon them.

We now approach the greatest and grandest of all subjects, the fountain head of nature, the well spring of creation, the soul and light of the Universe.

Let us linger here long enough to draw one breath and behold for one moment the sublimity presented from this lofty summit. Then with new and inspired hope, let us toil on to fill the place assigned to us as the conscious animate part of nature. Let us rejoice that we are able to survey creation from the highest of pinnacles, and as we do so, that we are grasping the key to the front door.

We ask again, how do we know this is the key?

We know it, because all creation, all knowledge and all development tell us so. In addition to this, the key we are grasping, will not fit any where else; so it must be the key to the great front door of creation, knowledge and development. It is the only key that unlocks the door leading to the pinnacle towering above all others, the only place where we can get a clear and perfect view of our surroundings, so it must be the key.

It is a principle of nature and natural law, that the union of two different substances or conditions create a third, the nature of which is like the two united.

It is also true, that the term father implies offspring. It is also true, that the term father implies mother, as well as offspring; it being absolutely impossible for spirit, man, or beast, to become a father or be an offspring, without the reciprocating and corresponding mother.

The family circle being a trinity, the naming of any member of which, implies others, the principle that the union of two different bodies create a third is as straight and unswerving as an arrow in nature, whether aimed at the head of the Universe or a blind insect.

Time is spoken of as

"FATHER TIME."

Where then is the implied mother and offspring?

There is but one thing opposite to, and corresponding to time, in nature, and that is

SPACE.

As like begets like, the union of Eternal Time and Eternal Space, must be the ancestors of

ETERNAL LIFE.

Here we have the Universal Trinity, and the birth of creation resting upon natural law.

This is the Trinity of Trinities, the family circle of creation; the great Royal Family, from which all others spring.

The proof in support of this theory is, it is impossible to conceive of life being in advance of time and space, or coevil with them.

The farther proof is, this theory stands the test of investigation, and not only harmonizes with all natural law, but proves itself to be the foundation of nature and natural law.

Time is the only father who never dies; and space is his consort and only equal.

As it is natural for that which is produced, to partake of the nature of that which produces it, everything in existence bears the impress and is governed by the first, original and eternal ancestors; it would be impossible to be otherwise.

Time and Space being in advance of all things, greater than all things, and the parents of all things, naturally predominate and impress their characteristics on all things, including life. Life is an infant of diminutive size compared to its ancestors Time and Space.

Life is a condition, evolved from and dependent upon other conditions. Time and space are not; they are conditions that exist regardless of other

conditions. They create conditions and are not subject to conditions or changes.

They are the supreme parents before whom everything bows, even life eternal.

If all things bearing the impress of life were heaped in a pile, it would not go as far towards filling time and space, as a peck of dust scattered over the earth, would go towards darkening the sun; everything is great or small by comparison.

All actions and operations are based upon some known or supposed condition. The highest possible work man can engage in, is in promoting conditions or discovering conditions that will promote knowledge and happiness. Without knowing conditions, or some theory, on which to meet these ends, all labor and actions are in the dark and may be only movements of ignorance.

The concentrated mind of man and the wisdom of all ages, have not, and cannot, conceive of anything higher than the Universal power that creates and governs all things.

The nature and disposition of man is to inquire into conditions that govern him. If not interested or engaged in this he is not tending to the highest ends and aims of life.

It makes no difference where the start is made, or

the direction taken, in tracing the chain and nature of creation; investigation can be conducted just as well by going down as up; the chain of creation connects in all directions, otherwise it could not be a complete and perfect chain; the important end is to be able to follow the chain to correct and clear conclusions.

Start at the bottom and go clear up, or start at the top and come clear down, requires equally great knowledge or science, and development is complete in either direction.

Studying God, to find out man, or studying man, to find out God, is one and the same subject. To know the relation of one, is to know the other; man is just as far from having himself located, as he is his Maker; and he cannot correctly locate one without properly placing the other.

If man could answer in reference to where he came from, what he is, and where going, he would know the design of the Great Designer; to determine this, some study man, and some study God. Some commence at the bottom and go up and some commence at the top and come down. But whatever direction is taken the chain is unending.

When we say the object of life is the attainment of happiness, the door is open to every subject per-

taining to life above and below; its beginning, its end, its support, its development. And last of all, its object which is the great and crowning part.

If the object is happiness, there must be harmony. Perfect harmony means the agreement of all parts; if all parts were perfect but one, there would not be perfect harmony, consequently to be perfect, all parts must be understood and united.

Whose life and happiness are we talking about? Man's.

Who is man? We say he is the conscious animate part of nature, bearing the impress and image of his Maker.

Who is his Maker? The author and founder of Nature and natural law.

Who is this author and founder? The Trinity of Universal Creation.

What trinity is this? Eternal Time the Father of all things; Eternal Space, the Mother of all things, and Eternal Life, the offspring of these great original ancestors.

What is there that has always existed besides time and space? Not anything.

What is known about time and space? Only that which is revealed through the birth of life.

From what time is time computed? From the birth of life.

Can life come into existence without parentage? No, it can only come forth by being born.

Where does life come from? It comes from a germ or seed planted and developed through time and space the same as all other things.

How many kinds of life are there? Two; transitory and eternal.

What is transitory life? That which is transient or limited by time.

What is eternal life? That which survives and rises above conditions and changes of time.

How is eternal life attained? Through nature and natural law; through conception with eternity; by entering into and passing a sufficient amount of eternity to be born into life eternal.

Can anything but eternity give birth to eternal life? No. Like begets like; only eternity can beget eternity, the same as light begets light and darkness darkness. Only the trinity of the God Head can impart light and life ever lasting. Only the Eternal Father Time and the Eternal Mother Space, can conceive and give birth to Eternal Life.

What is death? One of the natural changes of time. It is the end of transitory existence and conception with eternity.

Where does conception with eternity take place?

In the earth and with the earth, where all seed has to be deposited, to develop into life, either transitory or eternal, here the original elements of nature come together.

What is the resurrection of life? It is life born into eternity from the earth. There is but one entrance to eternity, that is at the end of transitory life, through the door called death, leading into the earth. Death means conception in the womb of eternity. To gain eternal life, man must be conceived, formed and born through the eternal parents.

How long must a man remain in eternity before being born to eternal life? The natural theory would be, he would have to remain there the length of time it took mother space from her first conception with father time till the birth of her first born into eternal life.

How long was this?

Only the two eternal ancestors know or can answer; it may be a secret between them, which even the spirit of eternal life cannot tell. It may have been millions of centuries; it may have been billions, it may have been trillions; it makes no difference; Father Time and Mother Space, had all eternity before them in which to make love; all eternity before them, in which to anticipate the coming glory of

Eternal Life; of eternal fatherhood and eternal motherhood; and there was all eternity to inherit.

What were a few million centuries more or less in this case? Nothing.

What is it in life to come? Nothing.

What great, grand and magnificent ancestors are these; and what an heir is Eternal Life. What mighty affection; what unending love.

Never did mother have such generous lap on which to hold an infant, as Mother Space. Never did giant have such arms to toss a new born babe, as Father Time. And what a beautiful child is the child Eternal Life. Its smile lights the eternal heavens; its voice is eternal wisdom and harmony; its breath perpetual incense. It can breathe upon dust and make it conscious; call it forth in its own image and likeness. Wonderful, wonderful child.

It has planets for rattle boxes, and sun, moon and stars to bespangle its playhouse.

When Mother Space pressed this infinite jewel to her bosom, her tears of joy formed the oceans. When Father Time beheld this precious heir and heard eternal silence broken by its cry, a wellspring of affection flowed from his heart and formed the rivers and dews; rivers and dews which still sparkle and dance in the sunshine of eternal smiles; rivers

and dews that will go on sparkling and smiling with gladness forever.

What is the nature and character of this heir of eternity? It inherits the nature and estate of its eternal ancestors; it could not inherit anything else.

Its nature is to occupy, enjoy, and improve time and space.

The spirit of eternal life is perfectly balanced and could not be otherwise. Being the offspring of two infinite perfections it inherits perfection; only perfection can inherit eternal life.

It is impossible for anything in creation to get away from the exact center, or be out of balance with eternal time. Everything and all things are balanced exactly, between two eternities; the eternal past and the eternal future. It is the same way with eternal space, it is equally large in all directions, so that the point of existence is always in its exact center.

The point of meeting and conception in time and space is in the exact center of both, and this point is beyond infinite power to remove or displace. So the fruit of the union between these perfectly balanced ancestors, is an equipoise and perfection in eternal life.

Eternal Life must be perfect, because it comes

from two absolutely perfect and infinite sources. Eternal Life is the birth of perfection from perfection; it has to be perfect, in order to be eternal—this is why it is eternal—being eternal, is proof of its perfection.

The equipoise found in and evolved from the ancestors of Eternal Life, is the foundation of perfect wisdom, perfect love, perfect harmony, and perfect everything else, spiritual and natural. Its presence being universal, it is reflected in all things and is the standard by which all things are measured from the Universal Trinity down.

The equipoise found in and evolved from the ancestors of Eternal Life, being found everywhere and in everything, is the foundation and cause of man's inborn consciousness of right and wrong; of perfection and imperfection, and of a Supreme power over him.

As man springs from an eternal source, it is the most natural of all things that he should turn towards and look into eternity, the source from which he came and must go. That he should have an inborn desire, to study it, is nature and natural law.

Eternal Life, having Eternal Time and Space for ancestors, and all eternity for inheritance, and its natural nature being to develop its inherited nature

and possession, is why the greatest strength, wisdom and perfection, is in the direction of eternal development. It is eternity working to preserve and keep up eternal order, and its own advancement.

The ancestors of creation being the authors and founders of all things, including nature and Eternal Life, the greatest desire and highest aim of life, is to be in harmony with and continue with time in space. Or it might be said, time and space being great creative powers, they are constantly striving to increase and spread eternal life that they may be loved and appreciated, and like dutiful offspring, life reciprocates by constantly striving to enter into the joys of its ancestors.

The increase and spread of life, both transitory and eternal, is the great force back of nature, all creations, all worlds, all nations, individuals and advancement. This increase and spread with all parts bearing and being dependent upon each other, forms the endless chain of existence.

By following the trinity of nature, everything harmonizes from the Creator down to the smallest atom in creation. Through this trinity, light and grandeur are shed upon everything. Looking at the God Head through this trinity, is not the invention of a weak and idle brain but the unfoldment of the

fixed and unalterable union between Time and Space; the greatest and oldest of all unions and ancestors.

It is not a theory of presumption, it is not one of irreverance, it is not speculation calculated to lead from old and beaten paths to dangerous ground, or bring the Supreme Being below the Supremest of the Supreme to view creation in this light.

By looking at the God Head, through the trinity of nature and natural law, the most profound love and admiration is awakened for the Author of all things. For this view makes all things supremely grand and infinitely infinite.

By looking at the God Head, through the trinity of nature and nature law, eternal time and eternal space, which are beyond the power of infinity to grasp and fill, are not only found to be present and tangible attributes of a living God, but are reduced to the fineness of a single breath, and not only found to exist in everything from man to mollusks, but to be a part of everything. Everything finite and infinite blend through the trinity of nature.

Life can be called intelligence evolved from time and space. If this is not an intelligent definition, it is for lack of intelligence to make it more so.

Through the trinity of nature and natural law, a

foundation is found upon which to build from earth to heaven. Through this trinity a foundation is found on which to build, that is clear, while the work to be done and the ends to be reached are far beyond comprehension. The trinity of nature and natural law, furnish a road to follow and a way to follow it, while the grand end and fair object are far beyond the vision.

We follow this road, because its straightness and smoothness inspire confidence in its direction; it is a great and magnificent highway, run by a Surveyor Who knew His business when He laid it out, and knows it still.

By following this highway developments are brought out that otherwise could not be developed. By this light the Bible can be clearly read and interpreted.

CHAPTER VIII.

HOW THE BIBLE IS READ AND INTERPRETED THROUGH THE TRINITY OF NATURAL LAW.

"And God said, Let us make man in Our image, after Our likeness:" Gen. I, 26.

It would seem from these plurals which God recognized in speaking, that more than one was present

in consultation on the subject of making man; and that more than one was to be considered as to the form in which he should be made and whose image and likeness he should bear.

WHO IS "US" AND WHO IS "OUR"?

These plurals are highly important and divinely significant. This is not a proposition at a town meeting, it is not a plan being discussed in a bar room or at a card table as to the affairs and importance of man.

The spirit of Eternal Life is here speaking.

Who is it speaking to?

It is certainly not addressing man, for man is not yet made, and is not present. The Eternal Spirit is not talking to the dust, for it has not yet been moulded and made a living soul.

The Universal Trinity, and natural law, tell to whom the spirit is talking. After centuries and ages have passed, man is still here, thinking and deliberating on the subject of himself; who he is, where he came from, where he is going, why he happened to be man, and what God's image is.

The language of the Bible shows clearly that, before man was made, there was a consultation, and that there were thoughts and suggestions, for the

spirit of Eternal Life says, "Let us make man in Our image, after Our likeness."

In using these plurals "Us" and "Our," it seems to be suggesting and asking for a privilege to do a certain work in a certain way. Who else was present equal to, and greater in power than the spirit?

This is answered by looking at the exact situation and work under consideration.

The Trinity of Trinities, the Great Royal Family of the Universe, and all creation, are in a cabinet meeting, deliberating and deciding upon a plan to perpetuate eternal grandeur, glory and happiness; and at this cabinet meeting, with all members present, it is officially decided, to raise up the dust of the earth and endow it with consciousness, wisdom and eternal life, to give eternal thanks and sing eternal praises as being a work worthy of an eternal God and the greatest of all things.

At this royal cabinet meeting, where it was decided to turn the inanimate elements of nature, into a living soul, to sing eternal praises, the Spirit of all Spirits, was the ruling Spirit then as now; but being only an infant compared with the other members of the cabinet circle, it did not forget to honor and reverence its great ancestors, Father Time and Mother Space; and it said "Let us make man in Our image after Our likeness."

When it said "Us" and "Our," it spoke in the name of the Trinity, not as a single member of it.

This cannot be an idle theory; for it would be just as easy for the Eternal Spirit to talk with time and space understandingly, as it would be to mould dust into the form of man and make it a living, conscious soul by breathing into it the breath of life and then talking to that which had been made.

"MALE AND FEMALE CREATED HE THEM."

Here another point is brought out through the trinity of nature. Woman is just as much in God's image as man, and is here for the same reason God Himself is here; she is here because Father Time without Mother Space would be a failure and in eternal darkness.

Without Mother Space, Father Time would not have any place to show off his sun, moon and stars; any place for the earth or any of the planets.

Without Mother Space, Father Time would be a lonesome, gray-headed, childless old bachelor, sitting in darkness; no one would know anything about him or care anything about him; he would be just a common, plain every day old rock, sitting on top of a big rock pile in excruciating silence.

But by having the great, good, grand Mother of

creation, to hold up and show off to God's angels and men, on the end of her little finger all his works, without making her little finger tired, Father Time makes a grand display, and is of immense importance; but he owes all to Mother Space, and does all his showing and shining off through her; take her away, and he would sink out of sight into insignificance. She is his equal under all circumstances, and in every particular. He can never make half stars enough to cover her bosom. She now wears the sun for a small sized collar button and the moon for an ornament in her back hair.

SHE IS A LOVELY AND BEAUTIFUL GODDESS,

just the one and the only one fit to be the mother of Eternal Life. When we look at her it is not strange the breezes should waft to this Mother of Creation sweet perfume. It is not strange the lakes should wear lillies on their spotless bosoms in her honor; it is not strange the mountains should rise up and call her blessed; it is not strange that verdure should carpet the valleys to meet her smiles; that the earth should yield her gold and precious treasures, and that man should love and adore her.

The female is neither a freak or an accident, she

is one of the base lines of creation, one of the great original ancestors; she is one in her own right, not by way of inheritance or matrimony.

At the cabinet meeting, when it was proposed to make man, the spirit of Eternal Life did not forget to honor its mother.

It said, "Let us make man in Our image after Our likeness." This meant a full likeness of the whole family of creation.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

The Eternal Spirit kept this command to the very letter when it said "Us" and "Our." It thought of Mother Space as well as Father Time.

The light of mother's face was the source of its own life and light; it never could have spoken without it. Space is the female part of the God Head; without it there could be no God or creation. Without woman man would not be in God's image, he would only be in a part of it; infinite space and the way to fill it would be entirely left out.

Without the female, it would not make any difference in whose image man was made, whether that of God or a wild orang-outang; nobody would ever see or hear anything about him but God, and he

could not keep or have him around long; he would soon die off and be out of the way without the female to perpetuate and keep him alive and growing.

When the Eternal Spirit said, "Let us make man in Our image after Our Likeness," it meant a complete and perfect image, not a side view of one barren feature. To be in God's image, man must be made to grow and fill time and space. To grow, he must be male and female so he can grow, for neither can grow alone. Eternal Time, Eternal Space and the Spirit of Eternal life, must be represented to make the full and perfect likeness.

The female represents eternal space in the Grand Trinity, the male represents eternal time and the spirit of man represents the fruit of this eternal union.

God gave in part his image to all things; beasts, birds, fishes, insects and plants are created male and female; but man alone he honored with the full likeness, to him he gave the spirit and Eternal Life.

The male alone is only a part of man, the female alone is only a part of man, the two united possessing the spirit of God is man; any one of these parts lacking breaks the likeness.

Truly nature is the key to the front door of creation, of all knowledge and all development.

CHAPTER IX.

A VIEW FROM THE BOTTOM OF THE CELLAR LOOKING DOWN.

In looking over a mansion of any kind, it is very pleasant to get up in the cupola and look at the great variety of things around it. And as it is impossible to look anywhere, without looking into space, we are constantly gazing at wonderful things above us. We see clouds come and go; see them turn into forms that resemble birds, animals and human beings, then fade from view.

I have lain on my back for hours in a hay field up in the cupola of thought and looked at floating clouds; I have traced in them forms of all kinds; I could see in these fleecy travelers swimming in the air bears, lions, elephants, monkeys; angels with wings and without; men on horseback, in chariots, behind flying steeds, and on foot wearing armor. I could see ships sailing on great oceans with high masts and sails; mammoth buildings with tall steeples, and all kinds of birds. As I watched these cloud forms come and go, I wondered if they were not all beings that had lived or been on earth some time, and if I would not walk around up in the sky like them in time to come; and from up there look

down and see people working, while I was clear up out of the way having a good time. Where, if called or wanted to work, I could disappear in the face of sunbeams, like these unhampered clouds and smile a cheerful good bye; go where I could give thanks that I was no longer a granger boy on earth going around bare footed among bumble bees and rattle snakes, raking up hay for cows to chew on with only a half a set of front teeth.

I was usually very much exhausted after one of these thoughtful dreams, and to recover would go to sleep on a hay cock, where my father would find me and wake me up with a pitchfork.

My part in haying, was to take a hand rake and follow after the wagon when being loaded and rake up all that a careless pitcher failed to gather with his fork and all that a careless loader let fall back on to the ground from the wagon; and it always seemed to me when raking, that the pitcher and loader were both unreasonably slovenly, just because they had me to impose on.

When the wagon went to the barn to be unloaded, I was left behind to rake the ground over and over, as it was feared, some stray spear of marsh grass might be in hiding that had escaped my searching rake in its first rounds. It was between the periods

of unloading and the return of the wagon, when left behind to search for lost spears of marsh grass, on my father's marsh meadow, that I would be taken with wakeful dreams in broad daylight.

There is no end to the variety of thoughts that fill the brain in a full sized marsh meadow dream. When clouds appeared in human form, I wondered if they were not departed spirits trying to greet me. When the sun pierced them as they moved along, it looked like a door opening where all was bright and beautiful beyond, and I imagined I could see hands beckoning me to leave my hard dry raking and come and join them, where all was play and no work. Then I wondered what they all did up there, and how they disposed of all the time; if they ever slept, or if any one scolded them for making a noise or being out late nights; if they could see people on earth and knew what we were doing here. Then I wondered how one feels when dying, and what the first thing will be that will be seen and recognized in the great beyond.

Thoughts like these rolled through my mind without end. It is impossible to tell or account for all that fills the brain in an out door seance with nature.

If possible, we would never do anything but stay

up in the cupola on the great mansion of thought, with pleasant company, and look through space into the heavens. We would live here, and bathe in beautiful sun sets; and dress by the bright light of morning; we would live here, and admire the lofty mountains of reflection and the sparkling waters of silvery imagination; the rich valleys and beautiful landscapes of meditation; we would live here on the odors of flowers, and listen to the music of sweet singing birds, but it is not possible, we must get down on the earth and go to work; the wagon is returning for another load of marsh grass, and the raker must be up raking—that is why he is supposed to be here.

It spoils the appetite for common labor entirely and makes an aspiring youth decidedly indifferent towards marsh grass to lie on his back and look into space and dream with open eyes.

When he gets up, he feels as though he had walked a long distance to see a managerie and could not get in; as though he did not have money enough to buy a ticket and was caught trying to crawl under the tent. The song of the cricket, the buzz of the idle fly, the bite of the blood thirsty mosquito and the notes of the crow, are all more common place and monotonous than ever after a dream without sleep.

As the public and I never met in the hayfield before, and may never meet here again, it may not be out of place to say something of this particular spot; so every one is cordially invited to linger here a short time and look at matters of interest on the marsh meadows, and take in a few of the prominent and interesting features of putting up marsh grass.

The wagon is now here being loaded and I am raking and thinking, and thinking and raking—not dreaming.

To the east is a field called the "Ten Acre Lot"; in this lot there are three trees. One is a large "shag bark" hickory; it is called "shag bark" because it has long shaggy bark on it like a wet dog. Its bark peals up and off in large shaggy strips when pulled upon. The other two trees are "pig nut" hickories. They are called this, because the nuts on them are so bitter only pigs will eat them—they are not fit for other folks.

To the southwest is a field of corn, unusually tall and extra green. In one of the "pig nut" trees, that stands near the edge of the marsh meadow, sits a large white breasted hawk looking at me rake; it seems to be inspecting my work. After a long and careful inspection it shakes its feathers and sails away as gracefully as a cloud, and as it rises with an

air of independence and freedom, it seems to say, "You don't amount to anything, see me; I can fly, you must stay here and work."

The insinuating manner of this bird is very depressing. It is felt as keenly as any insult, and the rake seems to draw harder than ever through the grass. The hawk is right, I see myself without wings or feathers, and as I stand surveying my condition, the holes in my pantaloons seem to grow under my gaze. But I do not stand long till reminded that the searching rake must be kept moving.

There is something about new mown hay different from anything else; it not only starts a copious flow of perspiration to get it, but by smelling sweet, it awakens tender thoughts and passions and arouses serious thoughts.

Haying is different from any other harvest; cutting ripe grain, husking ripe corn, harvesting ripe potatoes, picking ripe huckle berries, never impresses one in any such a way, as cutting green grass.

There is something about grass tenderly tender; some way it seems to resemble and be akin to childhood; all other harvests are left to ripen and live their days out before being gathered, but to make hay, grass is cut down while green and still growing; it is cut down when standing up straight and

fresh in the morning of life; it is wilted by noon, and in a few short hours is laid in the mow for mules and other beasts to chew on; it is cut in its bloom, and like childhood fades and goes.

There is but one childhood, that is the fresh and blooming period of life; the tender and vivid part; the green grass period preceding manhood; the part that never forgets and is never forgotten.

Every child remembers its first serious thought, its first real grief.

Being small, not very thick or long, grief goes through a child easier and quicker, and makes a deeper impression on its young nature than on an old, tough, thick-skinned, full grown sinner.

Just why this marsh meadow made such a deep impression on my youthful nature is hard to say. Some times I think the smell of the marsh had something to do with it; that comes to me now. There were rank weeds around its edge and wild ducks and wild musk rats had their nests out in the middle of it. It was really a marsh full of strange things and dangers; as well as hard work and exciting scenes; perhaps this is the reason it impressed me so and impresses me still. Whatever the cause may be, this particular spot holds its full share of my early life and recollections.

In raking here a bumble bees' nest would be stirred up every few feet; perhaps these bumbles had something to do with impressing me; I am quite sure at times they did; for they often made impressions that took a week to cure.

The bees here, seemed to be particularly nervous andeasily excited when raking around them; when they became unreasonably angry at my presence and rake, I let them have the field all to themselves; I never stood to dispute or contest rights and never returned without a special invitation or strict orders to do so.

My father was neither a rich man nor a fool; he was purely a selfmade man; this is the most he ever did make. After getting his experience and education together, he did not have time to get rich.

He brought me up principally on corn bread and self made philosophy; the corn he raised and sent me to mill with it after it was shelled, and the philosophy he invented and brought out as needed for home consumption and family use.

Being a philosopher he had perfect confidence in himself to do this. He succeeded far enough to live on a farm and bring up a family; but the family had to work to make his philosophy work.

My mother was his second wife. This does not

mean, he had two wives at the same time. He married my mother just as soon as he made up his mind to take a second wife, and as soon as she made up her mind to take him.

He was a better judge of women than how to make money. Such cases are very common. When a woman strikes a case of this kind, she usually displays some philosophy herself, and declares she married for love, and not money. This is where her head is as level as a bass ball park; and by sticking to it, she makes her friends happy if she is not herself.

Being a philosopher, my father concluded to let the second crop of children, of which my mother was mother, grow up on such educational food as he could invent and furnish at home, and as they could see to take in at night by the aid of a tallow candle.

These educational advantages were anything but pleasing to my mother; she had been an old fashioned country school teacher in Herkimer County, New York, and thought she saw in me not only signs of dullness and stupidity, but well defined symptoms of indifference under a straight diet of home made philosophy. My future looked to her dark and alarming, and she wanted me sent to some school, or

have some kind of philosophy introduced, that would wake me up.

There is but one general remedy for waking up boys at home, and every boy knows what this is without being told; the most of them only take about so much of it, then leave the remedy and the place where administered, behind.

There are a great many times when people would like to talk and express opinions if they could only afford it; but not being a millionaire, father was very cautious about indulging in the luxury of too many opinions, or rebelling against circumstances, as he feared he might not have enough to live on to carry on a rebellion; and that he might have to capitulate for want of food.

He would have been more than pleased to have pleased my mother on the subject of education, but his circumstances were so much larger than his means to control them, he passed her the corn bread and said, "Apples that get ripe in August never keep over winter."

This seemed to arouse rather than please her.

"Do you think a boy seventeen years old who can scarcely read and write is an August apple?" she asked. She was quite sure she had some ideas on the subject of early and late fruit, and what time

frost usually came in Indiana. She was certain August had past in my case, and that October was approaching.

Father passed her the corn bread again, and with it, helped her to an extra large lump of home made philosophy. He was a great observer of nature and a firm believer in natural law.

He said, "Fill two casks with water good and full and head them up good and tight, then have a blacksmith put iron hoops around both good and wide; place one over the fire where it can heat hot enough, and the other out in the cold where it can freeze solid enough, and the heat will burst one and the frost the other; no power on earth can prevent this result, under the force and operation of natural law. Nature can neither be penned up, locked up, bound up or headed up when it asserts itself; when it comes to nature, all the blacksmiths and school teachers must stand aside."

He said it was the same way with education, if there was anything in a boy's head it would find its way out, if not, it was useless to buy hooks to fish in a pond where there were no fish. That she could not put hoops around my head to keep the ideas from coming out if nature had planted them there; neither could she sow seed enough to raise one, if there

was not soil in which seed could grow; and that as far as he was concerned, he did not propose to lay awake nights and worry about my future, that I would have to rely on what nature had done, or might do, in connection with my own efforts.

He said he believed, some one had discovered in educational matters, that, "Where there is a will there is a way."

She thanked him very kindly for his self-satisfying and never failing supply of philosophy when there was nothing else on hand, and asked him to pass the plain bread without any philosophy with it.

When alone, I asked mother how father's views on education agreed with hers, and she said, they made her feel very gloomy. Not on account of not being able to send me away to school, but she was afraid, under the operation of natural law, if it should turn out that my head happened to have any ideas in it, as soon as these long looked for and much desired things came in contact with natural forces; extreme heat or extreme cold, that the operation might be the same as on the iron bound casks; burst my head wide open; and she might find me dead in bed some morning from this cause.

She hoped natural forces would not get to forcing

my brain in the night, when every one in the house was asleep sc a vent could not be put in, in time to save me

The only way I could console her, was by calling her attention to the difference between fruit and nuts; that some nuts had to be frozen before they would grow; that if she would put me down for a "tuff nut," instead of an August apple, she would have me located about right.

Father was a very courageous man, where the chances were anywhere near even. His disposition was all sunshine, without the fog was so thick the sun could not shine through it.

The weather in Indiana, a half mile south of Miller's cross roads, as I remember it, was good, fair, average weather, excepting in "dog days"; then all the dogs and every one else had to look for a place to keep from becoming grease spots.

It was during one of these depressing dog day periods, that we were on the marsh meadow, making marsh hay from marsh grass. This particular individual day now under consideration, was such a hot one, it was necessary to dress entirely for comfort and not style.

My father was the last man on earth to ape foreign style or foreigners in any way. But on this

particular dog day, he observed the importance of harmonizing time and space in arranging his farm toilet. He did this, by putting his suspenders on first, and his shirt a quarter of a minute later. The object of this style was, to let the air circulate under his shirt instead of outside of it—that is if any air happen to start up and make a motion to circulate a little ways. This observance of time and space in his dress, removed all obstructions in his pantaloon legs and left them to draw like two chimneys; thereby carrying the breezes from the ground clear up to his hat band. On the theory of natural law, he figured that as the air grew warm under his shirt from the heat of his body, it would naturally arise, and the cool air would rush up his trousers from below to take the place of it, and in this way he would have a delightful breeze passing over him all the time.

This was a custom he had never indulged in before, and said he would not now, only that it was an extraordinary occasion. He did not believe in luxury only when there was necessity for it; in this instance the weather had demanded the style before he adopted it. He did not believe in forcing himself on to anybody or anything without an invitation—not even the weather. He was a firm believer in time and space, and a great lover of harmony.

After enjoying the luxury of this time and space style in his dress for a while, he said he was not sure the Chinaman was such a fool and heathen after all; that he undoubtedly had profound ideas on the subject of time and space, for he could see by putting his suspenders on just ahead of his shirt it was wonderfully comfortable and changed the arrangement of everything. That style, general appearance, circulation of air, in fact, the entire custom of a country was revolutionized by this slight observance.

There was one thing, however, he said, he could not account for or see through, and that was, when the weather changed and turned cold, why the Chinaman did not change the time and space in his dress to correspond with the elements around him, and close up the cold air draft in his pantaloon legs by putting his suspenders on last.

The load was about ready to leave the marsh meadow, and I was just beginning to feel myself coming down with a fresh open air dream of unusual strength. A dream had started in on me like this; "I wonder where we will all be next year at this time—wonder if I will be here with this old rake in my hand raking hay"?

Here my dream was cut short by seeing father jump and make a quick motion; it was a bee; not a

political bee, in his head, but a large yellow untamed bumble bee with a ferociously striped tail on the back of his neck.

As before stated, he was a very courageous man where the chances were any where even. His natural disposition was to keep cool and not get excited over trifles; it was a hot day, and he took this for an occasion to practice his philosophy and display true courage for the benefit of his boys then working to get an education and marsh hay for the winter.

He would have come out all right if there had only been one bee or a reasonable number, but an unusual and unreasonable number were against him; so he did not hesitate in such an emergency to use his hat violently and vehemently; he struck right and left, up and down, around and over.

He was standing his ground nobly, and to show his coolness in battle like an Indian brave smoking his pipe when being executed, he smiled and pleasantly remarked, "St. James says, He that is merry let him sing psalms"; and with this, he commenced humming a full grown Camp Meeting Psalm.

HE WAS BETTER AT SINGING THAN PRAYING.

More bumbles now enlisted till the war was over and commenced humming a loud tune, too. He

stood them off nobly, and his hum could be heard above them all, till he happened to step on a fresh nest. Seeing him dressed like a Chinaman, the fresh recruits surrounded him like a cloud and seemed to attack him with double fury. He always declared afterwards, that they saw the opportunity in the arrangement of his clothes, and took advantage of it. After this, he had a high regard for the intelligence of the bee as well as its industry.

Not being accustomed to fight in a uniform put on expressly to keep cool, and to illustrate time and space to his boys, a bee got under his shirt. Without thinking, he stopped to get it out; each busy bee now improved each shining moment, with true determination to keep busy, and they assaulted his breast works with a force that carried them by storm. It was the first time he was ever known to run. Notwithstanding they made it so hot he had to drop his psalm and sing another tune, he kept his head like a true general and philosopher.

All his philosophy was based upon mathematics as well as natural law. He was a natural born mathematician and retreated from this engagement under exact mathematical calculation.

He figured that one dozen bees, inside of his outside space, could not be as hot as six dozen large

healthy ones in the same place. That if he stopped and exposed himself on the field of battle in the presence of the attacking enemy, to get the one dozen out, the prospects then before him were sufficient to warrant the belief, that seventy-five dozen more would get in; this would put him against seventy-six dozen net. By subtracting one dozen from seventy-six dozen, providing he was successful in getting the one dozen out, seventy-five dozen would still remain.

With this array of figures in favor of retreat, he held his shirt down with both hands to keep the space under it from growing any larger, and made a bee line due southwest, for the tall corn; making time and covering space with his legs, of which no live man could feel ashamed; and he did it, without stopping himself till far enough into the corn to be safe; until he had put space enough between himself and the live bees, to be out of danger. Under the circumstances, he regarded this as common sense, not cowardice.

When found, he was examining his condition and taking an inventory of what he had left.

The inventory showed as follows:

One pair of farm boots.

One pair of pantaloons.

One leather suspender.

About one-half of one farm shirt, which he was then holding quite high with his left hand and examining very carefully with his right hand and both eyes to see if it was free from bees' nests.

His face looked as though he had had a severe case of measles, and his body was as spotted as that of a circus pony kept for a clown to ride in street parades.

It was very delicate and trying to meet a sire under circumstances like this; it would be dangerous to laugh and do no good to help swear. As father never instructed his family in anything but home made philosophy and natural law, that is all we had to comfort him with on this occasion; and with this, his own favorite doctrine and remedy for all things, great care had to be used in administering it not to make him worse.

I told him it was very painful to know a lot of worthless bees had made him change his tune and had ruined his time and space dress; but under the circumstances, his conduct was noble and justifiable. That not one man in ten thousand would have stood as long as he did, and if the family name was ever heard of or pickled down in history it would be through him.

Then I turned on a small dose of plain natural

law to cool him off and let him know I was trying to improve under his teaching and make the most of my educational advantages. I told him I had learned a lesson, that might be quite painful and a trifle humiliating to him, but would be of ever lasting benefit to me. That from practical demonstration, I could see, that the fruit of the union between a man and a large number of bumble bees, or even one small half grown young bee, was a trinity, that at all times and under all circumstances I should never fool with, but would keep as far from as possible. That never before did I see so clearly the law of compensation, that one man's loss is another's gain. That he could trust me to appreciate and profit by what had just taken place, if not with his pocket book; and what I had learned about time and space was invaluable.

SOME PEOPLE ARE ASHAMED OF THEIR BIRTH PLACE.

They try to cover up their early life and surroundings and never refer to them with pride or pleasure. They have to come from some particular place, be in some particular place, and have some particular thing, to consider themselves respectable

or be even half way contented. This is a weakness, a positive deficiency in character.

Natural law, properly understood, takes away all false notions and false pride in reference to life.

Studied and followed it makes true men and philosophers out of common people; makes noble women, and promotes happiness under the most trying circumstances.

One part of the world is just as great and important as another and the work of creation is just as wonderful and instructive in a gnat's heel, or the business end of a large wild bee, as in a King's head or a King's possessions.

Where one falls in love with nature as a grand whole, instead of looking at it through some small object or unpleasant light, life is interesting and beautiful under all circumstances; looked at through the trinity of nature, bee stings turn to smiles and tears to sunshine; and that which once seemed commonplace and hard, returns as interesting experience or fond remembrance.

It would be pleasant to linger here and review the happy hours of dog days on the marsh meadow longer. It would be pleasant to sit up in the cupola of thought, and look into space, and contemplate the changes of time; but we must come down and turn

from these pleasant places and go to the cellar and take a view from the bottom of that looking downwards. Here is the most important place of all to look at and examine the great mansion.

To find out what a house-keeper is, go down cellar; that tells the story. If shelves are covered with mold, if decayed vegetables are lying around and things generally untidy, put it down as poor housekeeping as well as doctor's bills to pay.

If everything is neat and clean; sweet butter, sweet cream, and good food behind screen doors away from flies and mice, there is a jewel at the head of the house; if the cellar is in order the balance of the house is sure to be.

To know how a house is built, go down cellar and look at its foundation walls; if it is without a cellar, then the structure must be on top of the ground and cannot be perfect in all its parts; the test of all things is looking below the surface.

The foundation walls of the mansion we are in, viewed from the cellar, are perfect in thickness, length and depth, and exactly true in every way. Not a line or angle is imperfect. See of what imperishable material they are made, material that will not only last a life time, but forever; worlds upon worlds can be piled upon these walls without mak-

ing the slightest impression on them. The mansion of creation will never be a failure on account of its foundation walls giving away.

Is not this view from the bottom of the cellar looking downward grand? You cannot see through it, can you?

That is what you were brought here to see; to see that you cannot see through it. As time progresses, you may be able to see farther into it, but never clear through it.

A bottom to a cellar that could be seen through, would not be a bottom at all, much less furnish a foundation to build upon; never have a bottom to a cellar that you can see through, or that any one else can.

In building, the foundation is the first thing to consider; getting this part, is the dryest and hardest, but most important. Day after day you work covered with dirt digging out dirt; you toil carrying imperishable material such as mortar, brick and stone; you pay thousands of dollars to others to labor. For what? To build a structure on a foundation that will stand the test of time. Is this it? It is. In building, time and space must be considered. To make it stand a long time, it must be built with reference to this end. To cover these

points alone, is why it is necessary to dig and carry imperishable material.

It is strange how long it has taken the plainest and simplest ideas to get into my head. The simple laws of nature are just becoming clear. Any one, but a stupid man like myself, would comprehend the plainest things without taking so long to see through them. Now that I have waited a long time and looked a long time, I can see the nature of time, and that the imperishable material is for the purpose of enduring against it. No one could afford to build a new house every day. If they could, they would be constantly building and always live out of doors for want of a cover.

Now, I am obliged to ask another question. I might as well confess and tell the truth first as last, building is a business I have just taken up.

Why is that great big hole dug under the house?

That is a cellar. The hole alone is not a cellar, it is to make one when properly finished; then it is one of the most valuable and important features about the structure. The cellar is space made necessary to build a foundation to stand against time. It is the female part of the house.

It is impossible to get a perfect foundation without the female is properly and fully represented.

After getting a perfect foundation through the medium of space, it must be preserved through time to make the structure in all respects valuable.

To get a perfect foundation, sufficient space must be taken and preserved, to place the structure on an equilibrium. This is not purchased at the hardware store or lumber yard; it can only be obtained by recognizing and consulting the ancestors of creation. An equilibrium in building, is harmony between time and space under the house. This is a condition indispensable to a perfect structure. Without time and space are in love and harmony under your house it is terribly out of order, and should be torn down or repaired, and these two all important parts made to agree. When time and space do not agree under and throughout a structure, they are worse than a yard full of fighting cats.

An equilibrium under a house means, space that cannot be affected by the changes of time. It means, that it should be below frost in winter and heat in summer, so things stored in it will have an even temperature through continuous time, not only part of the time but all of the time.

An equilibrium under a house means, if the walls are properly constructed, they will be perfect in every particular; that they will not only support the

weight of the building but preserve the temperature under it; an equilibrium can only be gained through a perfect foundation. A perfect foundation can only be gained through walls that will stand the test of time; walls that stand this test, must bear a perfect relation to mother space, or she will give them away. She will let things freeze in winter and spoil in summer; she will let the house get out of plumb, lop sided and crooked.

Father time can not fool or disagree with mother space in the slightest particular and have her respect him or keep it secret; she is as truthful as the most holy, and speaks plainly to angels as well as men. She treats all alike and requires all to be true to her. An equilibrium is the test of a perfect foundation, and it cnnot exist without harmony between time and space. It can only exist when the two great ancestors sit hand in hand hugging and kissing each other; wherever this is the condition, you have a miniature likeness of the parents and regulators of all things temporal and eternal.

Putting up a structure of any kind, simply represents time and space; and it does not make any difference whether it is a dog kennel or a marble hall. The walls from the bottom of the cellar up, represent time, and the rooms space. What else could

they represent? What kind of a room would it be without space? A flea could not live without it. The walls represent the length of time the building will stand and that the space can be occupied. The length of time they will stand is one test of their value; the arrangement of the space within them is the second test.

Such instruments as the square, the level, the plumb bob and the compass, are all necessary to lay a perfect foundation. But we have not come to the cellar to take a view looking downwards to study these instruments, we have come here to study the principles and foundation on which these instruments are founded and rest.

WHICH ARE TIME AND SPACE.

These are the foundation of all foundations. It is necessary to know something about the ancestors of all things, before being able to understand or appreciate the offspring of any thing.

This chapter will be closed by asking a few simple questions.

Where are cellars built? On the earth and in the earth, not up in the air or sky. This is very important to know, cellars are built in the earth and on the earth. Particular attention is called to this fact,

for the reason, there are a whole lot of chapters coming on the earth, and it is important to have the cellar in the right place and its use and location understood.

Who builds cellars and then looks at the bottom of them? Man.

Who is man? The conscious animate part of nature.

CHAPTER X.

THE CONSCIOUS-ANIMATE PART OF NATURE.

As previously stated, in presenting nature and natural law, it is immaterial where the start is made, what part is presented first, or direction taken. Whether you go down and come up, or go up and come down, everything is wrapped in the principle of the trinity.

This is the compass, the guiding star, the "pillar of cloud by day" and "the pillar of fire by night" over the pathway of investigation. It points the way and furnishes the light by which to investigate; by following this, the key to the mansion is found.

The navigator keeps a steadfast eye on the compass; over rolling billows on a boundless ocean,

through darkness, out of sight of everything but stars above and deep waters below he risks and guides all by a magnetic needle.

Earthquakes may sink cities and floods may cover the lands, but the needle points to where they were or should be. By this, London City or the desert wild can be located.

The trinity is the compass in the ship of life; by keeping a steadfast eye on this, every bark great and small can be safely guided to the desired harbor.

All parts of nature point to the same glorious heights and join in harmony as a grand whole. All parts must be united to form the guide, one part alone is not sufficient.

Any one who can play "Old Dan Tucker," and this only, if done understanding the principles of Time and Space, on which this, and all other exercises in harmony are founded and written, they can apply the knowledge acquired practicing on "Old Dan," to any other piece of music, in so far as a knowledge of Time and Space has been acquired practicing on this.

But, if they can only saw off, pound off, blow off, or scream off "Old Dan," as parrots, without knowing or having any idea of the principle or foundation

of music, they are no more on the road to progress and intelligent development, than a six year old male calf bellowing in the middle of a flower garden is advancing towards a position on the stage as an opera singer, and receiving boquets before he starts.

Why? Because, they know nothing of the trinity of music, or any other trinity. If they did, they would know about this.

Nature and natural law, are the foundation of music. Music is harmony between Time and Space. My instructor died before finding this out and left me to wander alone over the face of the earth till gray before getting acquainted with it.

I supposed music was some special gift or mystery wrapped up in some particular fingers or head; but through the trinity of creation the foundation of music and all other things are found. For this knowledge, I take off my hat, and bow most profoundly before nature and natural law.

The principle upon which music is founded, when understood is more grand and enjoyable than music itself. The execution of music is only the development and illustration of the principle upon which it rests.

There are many lovers of harmony who cannot play a musical instrument, music is no greater or

grander than any other harmony in Time and Space, only as it appeals more directly and pleasantly to the ear and heart.

If so much can be gotten out of the violin on four small strings, that one small human being can hold under the chin and play with four fingers and a bow, what must be the over-powering harmony of Eternal Time and Eternal Space in the hands of God and all the angels?

No wonder all dreams of heaven are filled with music.

The compass is not used to find out how many gallons of water there are in the ocean, but to tell what course to take on it. This is the use of the Trinity. From this, we get our course and bearings on the ocean of life; we use this, because it is the natural compass, and because all measurements must be made from a "base line."

In music, the base line is "A, natural"; from this, the voice and all instruments are tuned, no matter what the key or part, it is measured from "A natural" down, or up.

Man is a natural being, and cannot comprehend anything outside of natural conditions; therefore, he must navigate in a natural channel where he naturally belongs; outside of this, he becomes a blind and

aimless wanderer. As soon as the scale of music is understood, and one piece can be picked out on its keyboard, based upon the base lines of creation, there is no end to combinations that can be made.

Let us follow the trinity of nature and see where it leads and what it reveals in reference to man. The natural is more than man can understand, to say nothing of the supernatural. It is through the natural, that the supernatural is fore shadowed and reflected.

Man is called the conscious-animate part of nature, because he comes through nature, is a part of it, and cannot live away from it. Separate him from this and he is no longer a man or anything else that can be identified. He is dependent upon the principles and resources of nature for his existence; he is tied to it, beholden to it, and belongs to it; therefore he must be a part of it. Man separated from nature would be a failure, and the other parts of nature without him would be without particular use or object, or at least, would not have a conscious part, which is the intelligent strata through which the other parts are made known.

The intelligent strata, or man part of nature, puts all other parts together, and furnishes them use.

The conscious-animate, is the part that supervises

want; it sees, feels, hears, smells, tastes and judges; it cannot give up this nature, and hold the place of conscious existence. It cannot exchange this nature for any other and remain the conscious animate; its own nature compels it to appropriate the other parts on which to live and develop.

Outside of consciousness, man is no more than the lowest animal or poorest clod of clay. He is the conscious-animate, because he is strictly this peculiar and individual part by reason of consciousness. By being conscious, he occupies the highest and most important place in creation; he has a double nature, and is a link in the middle of the chain instead of being one dangling loose at the end of it. He is connected with creation at both ends, in the middle, and from above and below. He is the connecting link between the material and the immaterial, the natural and spiritual, the transitory and eternal, the animate and inanimate.

The size and true nature of man is but little known or understood. All kinds of theories have been and are still being advanced in reference to him. He is considered by some a separate and distinct part in creation, on account of his spiritual or soul qualities.

He cannot be a separate part of creation, but must be the part connecting other parts.

HE IS THE HEAD OF THE TRINITY OF NATURE.

In this relation he can be located and his position determined. He can be located by looking at the compass in the ship of life, by seeing where it points, where it always has and always will point. If there was any deviation or doubt about the compass, its value would be gone, and all navigation would come to an end. The value of the compass consists in its truthfulness, not fickle beauty. It stands the test of Time and Space; this is its distinguishing feature.

The work here undertaken, is not to upset old theories, but to prove their truth and value.

"WHAT I THINK AFTER THINKING."

is presented on the theory, that the compass is true, that the Bible is true, that the laws of nature are true, that science is true, that the laws of business are true, and that all human growth and experience from the beginning down to the present moment is worth something.

But if all this belief is wrong, then my theory is bottom side up; if not, it is right side up and weighed down with truth to stand the test of Time and not blow over. It is supposed to be weighed down with

material that gophers and other small animals can not scratch out and carry away.

"What I think after thinking," is presented on the theory that the Bible, is the greatest and most important book in existence; therefore this is laid on as a heavy weight first.

The Bible tells where man came from, who made him, what he was made for, what he was made of, what he must do, how he must do it; what the result will be if he fails and the reward of success.

The Bible, is a book, deeply interested in man, and handed down expressly for his benefit.

We say unqualifiedly it is the greatest of all books. We do not say, perhaps, or possibly, we say positively, it is. We do not want any doubt or misunderstanding on this point; we declare it to be directly and absolutely, The Word.

NOW HEAR WHAT GOD SAYS,

and if you do not like it, and cannot agree with it, it is a matter between you and God, not an argument with anyone else. I am not the author of it, but not only feel it a duty, but take great pleasure in calling attention to it at this particular time; for this particular time seems to demand its attention more than ever.

God talked business to man before he did religion. It would seem from this, He intended him to find religion through business, not business through religion. Religion is the result of correct conduct in business. One strictly correct in business possesses a great deal of religious principle; one of the strongest evidences of religion, is a correct business life.

Now believing, and, with the holy work in my hand and next to my heart, we go forward.

GOD MADE MAN.

How many did He make? One only. "Male and female created He them."

The male and female together possessing the spirit of God is man. They must be united to make one, and when united, are only the seed from which man is now growing.

If God, only made one man, where did all these human beings come from we see, hear and read about on the earth? And what about all those who have been here and returned back into the earth and are now sleeping in eternity?

All put together, are but the growth, extension, increase and spread of the one, original man made by God.

The first and only man, or man seed made by God, is still alive and growing. When God made man a living soul in His own image, he meant His own image and a living soul; not an imitation or humbug man, who would last but a short time and turn out a failure.

The man first planted on earth is progressing according to the Creator's design; he is not anywhere near finished or grown yet; he is still in a state of infancy, so far as growth and development is concerned; he is still in a creative state and just becoming conscious of his nature and condition. From this on, he will grow faster, and become more conscious of his true relation to creation. He will continue to grow and develop till he covers sufficient Time and Space, to be in the true image of his Maker; Not until then, will he be a complete man.

It cannot be imagined for a moment, that a miserable, dirty, soulless being, is in God's image, because he walks upright in human form. There is a vast difference between a being of this kind and man; there can be no comparison between the two.

The population of the world is estimated to be about one billion and seven hundred millions.

How many human beings have been on earth and returned back into it, no one but the Great Creator knows.

But many billions have passed from the branches above the ground down into the roots below. So a large part of Adam today is spread over the eternal past, as far as his growth in that direction has gone, and the balance of him, is spread pretty generally over the face of the earth, in white, black, red and yellow colors, influenced largely by climate and conditions.

To get an idea of man's size, age and nature, he must be looked at as the head of a great trinity; as the intelligent part of nature.

Man was created in the beginning a seed, and is now like an unbroken vine that has spread and developed, with roots reaching down through ages past and tendrils and branches reaching up to go on growing and spreading through all time to come.

Man as the head of a trinity, as the intelligent part of a great whole, is sublime, grand and beautiful. As a single individual he is insignificant and inferior.

A single individual is not man. A single individual is only a speck or grain of man substance, the same as a grain of sand is but a speck of the earth's great surface.

How much Time and Space could a single individual cover in eternity? Not enough to be worth

starting a fire in the infernal regions to burn up. A single individual would be so small in eternity, no one would see or know anything about it. To take notice of or try to purify it with fire, would be like building a smudge on the Atlantic coast to drive mosquitoes out of Hong Kong.

A single tree does not make a forest; one drop of water does not make an ocean; one individual does not make society or form a nation; neither does one individual make man.

Man. is a great, grand and glorious element in creation, unbroken and continuous; God's very best work, too important to pass over lightly. He is all of us, and we are him; so let us view him as far as posible in his full size and true sphere. Man is gotten up on a grand plan and made expressly to fill and enjoy Time and Space.

Labor was instituted to educate him, not to make a slave of him.

What use has God for labor, only to improve man and make him grow in the right direction? If God desired, he could make as many images as he pleased in the shape of man and have them sit and stand around without work, like so many dummy forms used to show off goods in show case windows.

But what good would they be? Who would care

to hug and kiss such things? Even flies could not find pleasure in roosting on them.

God is not a believer or a dealer in machine made angels. He wants live, intelligent males and females to become angels to praise Him; those who will live through Time and occupy Space, and know about Him through intelligent existence; He wants beings who can act from experience and knowledge. He does not tend and play with sawdust babies, that talk and wink automatically. He is a dealer in, and manufacturer of life, and wants live beings to praise Him from living souls.

God has but one work on earth, that work is man's development; man's development is His glory. Man's development is the foundation of angels. An angel, is a man made perfect.

The greatest and most Godly work of the Supreme Being, is making

THE INANIMATE CONSCIOUS;

nothing can be higher, greater or grander than this. Think of taking the dust of the earth and turning it into intelligence, and have it progress and progress, until it reaches the state and sphere of perfect life in eternity. What a theme; what a work!

Here is the most entrancing scene and the most

entrancing condition, recorded any where in life, history or imagination.

Think of the Creator alone in the immensity of space holding a new world in His hand; everything is prepared in advance for man's coming; but where is man?

He touches the dust and breathes upon it and man comes forth a living soul in the image of his maker. He says a few words to this conscious dust about the earth, what it is for and what to do with it, then leaves this man seed to grow and develop.

God knew the size of the earth when he put the one conscious seed on it; He knew the size of the oceans; He knew how fast man would increase and multiply, and just how he was to do it; He knew he had everything to learn, He knew he was naked, He knew how cold, heat and hunger would effect him; He knew man was made to be effected by these things. He knew how despair, grief, love and anger would come to him; and with it all, He made him to walk between two eternities and keep step with the trinity of Time and the trinity of Nature.

The dividing line between the eternal past and the eternal future is the present. The present is a period almost too small for measurement, and can only be measured in the center of the body.

When man breathes, he draws in the future; when he lets his breath out, he lets out the past. The present only covers the turning point between taking a breath in and letting it out.

Life is between memory of the past and hope of the future; memory and hope are man's principle elements and possessions. They are views seen and anticipated on the border line between the eternities.

Time bears fruit, the same as all other trinities. It has within itself, the powers of creation and destruction; being a sire, a developer and destroyer, all within itself, makes it the king of subjects. The highest work is to build to endure against it. To do this, requires some conception of its nature if not its extent; we take notice of, and are deeply impressed by it, from being conscious of our relation to it.

Being under its influence and control makes it a subject not only interesting but important. Being great and full of wonderful things, it suggests great and wonderful thoughts, as well as those full of awe. Providing against it, is the aim of life; to do this, requires the strength of perfection. The only way to meet Time and rise above its conditions, is to live and grow under influences that promote and

develop the highest forms of life. Time itself furnishes a guide for this, by proving the truth of all things. It teaches, that the laws of nature are and must be certain in their operations; otherwise, science and knowledge would be without foundation.

Relying upon the truth of this teaching I stand forth and go forth to proclaim that the words spoken by the Creator to man when He created the world is the way.

"Be fruitful, and multiply, and replenish the earth, and subdue it."

This is a command from God, not a suggestion from a real estate agent who has land to sell. This is not a new theory or doctrine, but the divine, the natural, and original compass pointing the way to development. When the earth is subdued, not before, will man's growth and work be completed; upon the fulfillment of this command hangs future happiness.

Those who regard this as an old thread-bare platitude, instead of a divine truth lighting the way to knowledge and pointing out the foundation of science and religion, are only the ignorant and those living in heathendom.

Subduing the earth is the first letter for man to learn in the great alphabet of existence. When God

told him to do this, He knew it would take a long time and many hands to do it; therefore He said, "Be fruitful and multiply." He knew it could not be done in a short time by the single man seed; and as He had all eternity at his disposal, He gave employment to last accordingly; long enough to make the command clear to man, who is now just getting old enough to begin to be able to recognize the truth and comprehend the nature and importance of that which is before him.

Subduing the earth in a rough coarse way, simply to exist, is not sufficient or all there is to it. If this was all, the subject would not be worth considering or life worth living. There are many sides to subduing the earth besides working and sweating to get bread. In doing it, man is brought into the highest and sublimest relations with God. All the natural and original elements of nature are brought together, where they work upon each other for a common end and a common good.

Man must move on to the earth and replenish and subdue it as the fulfillment of a divine command, as the way to development in the order of creation, not for the sole purpose of making money.

If the first words spoken by God are not true, none are true.

BUT THE FIRST ARE TRUE.

"Replenish the earth and subdue it," was the command given to Adam at the beginning and to Noah after the flood. If this was not the most important of all works, God would not have commanded and kept repeating the command. It will be time enough to know why it is commanded after the work is done. It is not for man to question its wisdom, but obey, and wait results.

The past not only points to this as the way, but the present and future declare and demand it; it is in harmony with the great trinity of creation and growth of man.

What is a world without order? What is a universe without order? What is a nation without order? What is an individual without order? Without it, all is chaos and anarchy.

What is order?

It is obedience to Supreme law. What is law? Law is fixed and established principles and commands prescribed by a Supreme power. The foundation of all laws are the laws of Nature. The author of natural law is the Supreme Being. The Supreme Being is the Supreme Trinity; the Supreme Trinity is Eternal Time, Eternal Space and Eternal Life.

The wisdom and glory of the Supreme Being, is to make the inanimate conscious, that it may enjoy Eternal Life through Eternal Time in Eternal Space. This is the thought and work of a great God, not of small man. This is the thought and plan of the Superior, not the inferior.

Giving consciousness to one atom of dust made a conscious seed to grow and spread over Time and Space, and to become conscious of all things. Consciousness, is a thing of growth, and has grown and spread since its creation and will continue to do so, because its parents are unending. The conscious world is constantly becoming more conscious of truth and light. This growth will continue, until the conscious-animate part of nature, called man, will see itself as an unbroken chain connecting the finite and infinite, as man now sees and knows himself from childhood to old age.

The creation of Adam, was the birth of conscious life. The growth of man, his discoveries and science, his knowledge, his religion, his prayers and inventions, are but records and reports of impressions made upon man at different times under different conditions in different places. Through consciousness, the impressions impressed upon one, are communicated and impressed upon all; so through

this medium, impressions grow and accumulate, and through Time, become a common field open to all. So through the conscious-animate, Time and its conditions are being brought together and made known.

So great and grand is the conscious-animate, the mind can dart back over centuries, as quickly and easily, as over the hundredth part of a second. Through this, a twinkling star is seen as readily as the light in the room. This is also true of life. Life is but consciousness under different conditions at different periods in different parts of Time and Space; all that is necessary to make it a complete and unbroken chain, is power of communication.

Through the conscious-animate, we can now go back and stand with the Creator in the Garden of Eden. We can see Adam driven from here alone to labor; we can watch his growth and struggles through ages; we can see him as he was, and is now, spread over the past and the present, and as he will be in the future.

It is not strange that great changes should take place with man, that he should have great ideas, and look to fill a great place, for he is a great being. From this on, great changes and great growth will come more rapidly. Why? Because the conscious-animate, by reason of age and growth sheds new

and increased light. This light being the creation of Time, sheds light upon Time. It thus becomes a law unto itself, within itself and for itself, made known through itself.

By reason of this light, we speak and act; see, reason and hear.

Hear what? What we are told to do. What is this? "Replenish the earth and subdue it."

Who tells us this? The Supreme Being.

What is promised when this is done? Dominion over everything.

Man comes from the earth, lives on it and returns back into it, and the earth will not be subdued in the full meaning of the text, until he can come out of it after returning to it. Time is going to bring this.

CHAPTER XI.

THE EARTH; WHERE LOCATED.

The Earth is located in that part of the immensity of space where man was made, and is still found, struggling to perpetuate growth and existence. The earth is man's natural mother.

It is the unthinking end of the Trinity of which man is the head. The earth does not think, but it keeps man very busy thinking how to keep up with it.

CHAPTER XII.

THE EARTH AS A TEACHER OF RELIGION.

What do we learn from the earth? Everything.

What do we find in the earth? Everything from religion to wild bees that make honey and those that do not.

The earth is full of inspiration as well as precious oars and rich harvests.

The faith of Abraham came from teachings of the earth. The wisdom of Solomon and the psalms of David were drawn from it. It is constantly presenting conditions that inspire faith and poetry, conditions of life and death. After being buried for months under ice and snow, vegetation is resurrected by the sun of spring. It is not strange, that when man saw, and still sees, delicate flowers rising up out of the cold earth, he should think that he might rise up in the same way and live hereafter.

The earth suggests this, and keeps repeating it and presenting it in the most convincing manner.

The teachings of the church rest upon conditions found in the earth.

WHEN DOES EASTER COME?

In the spring. What time in the spring? Just about as Nature is resurrecting vegetation and raising up smiling flowers from the cold dead earth; when Nature is bringing life out of the grave; this is when Easter comes.

Who observes Easter? All christianized nations.

What is a christianized nation? One believing in Christ.

Who is Christ? The one who taught and exemplified the doctrine of the resurrection and life eternal, by his life; a doctrine, exactly in harmony with the earth and nature. The son of man, is typical of the sun of light; for he shed light on future life.

Religious teachers have very wisely selected spring as the time to present the resurrection of man to man; for corresponding conditions in nature, at this time, serve to give greater force to the doctrine. Nature comes forth at this time and furnishes living evidence in support of this belief; and people not religiously inclined are impressed by the voice and operations of nature if not by the preacher.

The earth is the strongest and most eloquent of all preachers on the subject of the resurrection. If the earth should fail to present and keep up this

doctrine, the voice of the preacher would soon become cold and barren, and faith would die for want of living evidence.

Easter would be entirely out of place in the fall of the year at Thanksgiving time, when the earth is freezing up and entering into a state of death; because, it would not be in harmony with nature. There would be no flowers coming forth at this time in evidence of life from the grave. Easter is when the earth is opening its eyes after a sleep in death, not when it is closing them to life; it is a festival in memory and praise of life from the grave.

When preachers and religious teachings are endorsed by nature, the effect is very much greater and stronger. Man can dispute religious teachers standing alone, but he cannot dispute or upset nature without upsetting himself.

It is not to be understood, that I have become suddenly religious and given up the farm for a pulpit; the farm is a pulpit for every one within itself.

The relation of man to the earth, and the earth to man, can only be shown through the channel by which man comes and goes.

Nature and the Bible are not dwelt upon to establish or contradict any particular religious belief, but to point out conditions and principles of interest to all and in which all are interested.

There are many who do and many who do not believe the Bible, but when it agrees with nature and natural law, the religious and irreligious must bow alike, for nature is indisputable.

The Bible says, "Replenish the earth and subdue it."

Nature endorses this command, so do all human needs.

CHAPTER XIII.

THE EARTH AS A TEACHER OF EVERY DAY AFFAIRS.

There is no apology offered for taking this text, it is natural and holy truth. But the truth is sometimes the coldest and most unwelcome of all things to hear; but it cannot, and will not, be put down.

Believing and feeling the truth of the text, it is dwelt upon at length, in the hope of making it clear, if possible.

The earth has so many uninviting features in the sense of subduing it, many do not undertake it until forced by circumstances to do so; and many who have undertaken it, are not satisfied with the work or results. So when universal attention is invited to the oldest, and to many, the hardest and dryest of all subjects, the writer appreciates it must be presented from high authority and under the strongest light.

All enjoy the fruits of the earth but all do not enjoy performing the labor necessary to get them.

The earth was made to subdue and man was made to subdue it. The fulfillment of this relation and condition, is calculated to bring man and the

earth both up to a high standard. Time is necessary to the work, and man is reaching an age, size and condition to be able to begin to comprehend the nature and importance of that which is to be done.

All important conditions of life have a sugar coating, that covers up the reality and keeps serious features well hid, until rivited so tightly, they cannot be shaken off.

"Be fruitful and multiply," is the first command. Multiplying was made easy, or the second part of the command, "Subdue the earth and replenish it," would be useless, for it never would have been reached.

The rose colored tints of love, pleasure and happiness, are put ahead of the stern conditions of subduing, or there would not be any incline to the toboggan slide of life, to get man down to hard labor. All would be an uninviting, monotonous dead level —without the sugar coating, the stern realities of life would be felt and seen so far in advance, anticipation would be blotted out. Blessed be the sugar coating, that is spread like molasses on ginger bread, all over life.

The first command has been fulfilled far enough for man to begin to realize and see the importance and nature of the second. As it were, he is just

learning to walk in this respect. This command is without any sugar coating, and appeals directly to reason and intelligence. It has a divine relation to creation, because it is the Creator's plan for man's development, as well as man's support, and the earth's development. Attention is not called to the earth here, to induce more people to subdue more land, to raise more cheap products to sell below the cost of production, in order to furnish more business for railroads and machine manufacturers. Attention is here called to the earth, to show its true nature and importance, what its influence has been, is, and must continue to be.

MAN MOVES BY FITS AND STARTS,

and he cannot always tell why he has fits and starts, or, why he has fits and don't start. He goes ahead for a while, with high hopes and energy, then comes to a stand still, with energy and hopes both gone. He stands, till conditions change and help him out, or until he changes and helps himself out; periods of advancement, that are permanent, are the exception, not the rule

The growth and development of the human family will always be of interest and importance to the family at least, and it must be worked out under

the command " Be fruitful, and multiply, and replenish the earth, and subdue it;" this is the basis of all other conditions. It is not necessary to go back over past ages and nations to show this, all conditions at present are in evidence of it.

CHAPTER XIV.

THE EARTH AS THE FOUNDATION OF OUR COUNTRY.

Look at our own country in reference to the earth.

The people of the United States, have survived wars, politics, business depressions and religious intolerance; but today, they are in a condition somewhat mixed, and many cannot really tell whether they are going ahead, backing up or standing still. But we are going ahead, as will be seen by looking at the earth.

Singular and grave conditions are said to exist; but no graver conditions exist now than have existed before; there are no graver difficulties to overcome than have been overcome; and the nation was never as strong as now. It is not necessary to worry or borrow trouble about the future, as long as the ship is whole and we have a compass and know the way to sail

It is clear to be seen, that important and great changes must come, and are coming; but these changes will help the nation, not hurt it.

When general conditions are looked squarely in the face, we admit, that our legs are inclined to

tremble and our hair to stand on end; but when properly understood, there is no cause for alarm; they are only conditions preceding new life and new birth. The period preceding birth is always one of depression and anxiety, one of sickness and distress. Why? Because these conditions are full of gravity and uncertainty; approaching changes are always matters of anxiety until over. It is well that seriousness marks these periods, it makes them remembered longer. By looking around, we find over-production, idleness, enormous wealth and poverty all before us.

Those who have money lack confidence to invest it; those who have it not, lack credit to get it. The man who has work would like to take a rest and have his wages raised, and the one without work can't get rest or anything else without cash. A physician is needed and called for. Many are around, but they cannot agree; this makes it worse than being without any. In a case like this, the only way is to fall back on nature, common sense, good nursing and the Bible.

The study and application of nature and natural law, is not confined to budding trees and green grass alone, it is a field deep and wide, and takes in the affairs of men and nations.

Let us look at the earth and natural conditions, as connected with our country.

More depends upon the United States, at present, for the advancement of humanity, than all other nations put together. The failure to perpetuate happiness and prosperity here, would darken the skies of the world; the downfall of the American people, would mean as much as the return of the Pharaohs to power, or the fall of the angels.

The strength and safety of our government lies in the fact, it is founded upon natural conditions and natural law; and has kept up and grown great and strong on this foundation, and will continue to grow greater and stronger as long as these conditions are recognized and made to prevail.

What has made America what it is? You say patriots and great men. Well then, what made the patriots and great men? Advantages afforded here by the earth. Great men and patriots cannot be made without something to make them; there must be some great condition or thing to fight for to produce great fighters. Patriots must have a foundation to stand upon, and a reason for being patriots, in order to become such; the earth here from the beginning held out and afforded these opportunities and still affords them. The foundation of this na-

tion, is the earth, and the soil we live on. The patriots and early settlers did not create the earth; they simply took advantage of the lay of the land and conditions here conducive to freedom as they found them in a state of nature, through which means, they were largely assisted, to lay out the other fellows and make a government for themselves.

The free and open condition of the earth here, suggested the idea of freedom, and furnished the opportunity to win it. This is why the Patriots were Patriots.

There was something glorious and magnificent to fight for. There was something to develop every element of manhood in man and make life worth living; the best part of a continent was the reward in sight; this was prize enough; failure meant slavery and crowned dictation, success meant all worth possessing on the earth; this was stimulous and occasion enough to make patriots and fighters.

The exact part, the earth and its conditions furnished in establishing this government, and must continue to furnish, cannot be over-estimated and should never be overlooked.

Being open and free, its open and free condition,

naturally suggested freedom to the colonies; being open an free, afforded the opportunity to gain freedoom; all conditions of the earth were ripe and ready to set freedom in motion and maintain it.

There were no crowned heads here to remove, and never have been. It will be a long cold day for the one who tries to wear a crown in this country—where a "Boss" can't survive two elections.

This free open condition of the earth, that inspired the patriots, was protected by an ocean three thousand miles wide; and thanks to Heaven, there were no Atlantic cables or fast sailing steam ships at that time; slow coaches and no improvements were then blessings and our salvation. An advanced state of science would have crushed out our liberties. We are indebted to conditions of nature as well as patriotism for the establishment of this government; without natural conditions had been favorable, rebellion would have been foolishness.

As like begets like, freedom and liberty beget freedom and liberty.

In 1776 the American colonies, got the idea of freedom from breathing free air. Indians free from British taxation and domination suggested independence; every surrounding, from air, ocean, land, mountain and forest, rang with freedom and echoed

it back every time they spoke. Every element of nature was filled and running over with it; it was so thick and extensive it became contagious, and in time, filled men, women and children with its spirit. The country was one vast living expanse of it, and it could not be resisted. This nation is free, because it was conceived and born from freedom on free soil; it inherits it from birth and ancestry, which it will never change or forsake until conditions in nature change.

The spirit of liberty, not only here, but the world over, is growing.

CHAPTER XV.

THE EARTH AND THE FOREIGNER.

Still we admit, when general conditions are looked squarely in the face, our legs naturally tremble and our hair tries to stand on end; but this is true of any great and important condition or reality.

Life is a serious thing under all circumstances; love is a serious thing, and matrimony more so. It is also serious not to be in these conditions. It is impossible to dodge seriousness, turn as we may; it stands waiting on the corner with smiles to allure or frowns to frighten, as occasion may require.

When we look at some conditions in the United States, it is natural to tremble. When we think how the door of immigration has stood wide open, and has been closed but very little; when we think, that that which cost the patriot fathers their blood and years of fighting; that that which George Washing ton, spent years of his life to get—(citizenship and freedom)—when we think, that a foreign immigrant can now come here and get all the patriots fought for, for two dollars, and put his voice into politics as soon as he lands; when we think, that a

foreigner can land here with empty pockets, and the only real thing in his possession is a grievance; and upon landing, have a cheap American politician step up and inform him he is short on grievances; and enumerate a large list he should have or immediately become interested in and try; that he should join the anarchists to put down capital; or some society to regulate and make everything prosperous throug legislation instead of labor; when we think, as soon as the immigrant arrives, if he is not already supplied with a full list of grievances, brought over with him, he is presented with a long row to cultivate; then, when we see men born in this country going around as tramps; when we see men once prosperous and considered good business men in poverty and despondent; when we see men with wealth condemned because they have wealth; and men with poverty because they have poverty; we naturally wonder where all must end and what will bring a peaceful and happy solution.

If farming is suggested, we are told this does not pay; that too many are farming. The small merchant complains that the department store is destroying his business. The farmer wants freight rates put down; employees want shorter hours and wages put up, while bond holders complain because

dividends are not paid promptly and securities decline.

Colleges turn out more base ball and foot ball graduates than statesmen, and so it goes, from the Government borrowing gold to pay expenses, to clerks on small salaries borrowing to pay interest to buy parlor furniture.

When we look conditions squarely in the face, and are told, that the money of the country is only about twenty-five dollars per capita, while the debt obligations, if all put together, public and private, would amount to four hundred dollars per capita; that all the per capita cash would only pay about six per cent, of the capita debt; that all the money in the United States, would not pay the demands of congress if appropriated, for four years; when we look these conditions squarely in the face and think the country has been built up, and is still being built up, on borrowed money and immigration, our legs would never stop trembling and our hair would never lie down again, only for strength and comfort gathered from natural law and The Earth. Thanks to these supposts; these are our safe guards; when everything else grows dark and doubtful these stand and shine like a star

As before stated, the period preceding birth is

one of seriousness and anxiety. The country today, is in an advanced state of pregnancy. Like everything else, even the truth is sometimes buried so deep and lost from sight so long it has to be resurrected.

Multiplying has been going on in different directions and in different ways a long time, without any apparent attention to results. Not only has the population multiplied in numbers from natural causes and immigration, but debts, extravagances and speculations, have multiplied until there is general confusion.

The cause of hard times and want of confidence, is because people cannot pay their debts; if every one could pay promptly, hard times would disappear like a snow ball on a hot stove. Times can't get better, till people can pay; and they can't pay, till they are better; this is like two mill stones grinding against each other empty.

The people of the United States, are thinking as never before; and the people of other nations are looking on and thinking also; waiting to see if it is possible for classes and masses of all kinds to enter freely into a government, head over heels, and out shine all the balance of the world in advancement and prosperity.

THE PROBLEM IS A GREAT ONE.

The flowing and mixing of all kinds of humanity together to maintain freedom and a high standard of government, is a matter worth the attention of all. Many regard it as something to end sooner or later in failure.

But Natural Law and The Earth, say no. To get a correct view of anything, it must be considered under the light of Time and natural forces.

It is very natural that great freedom should reign in this country, for it sprang up here spontaneously. Conditions were created and waiting for it. This makes a difference. Man was not obliged to clear the way for it, he simply had to take possession and preserve that which nature and nature's God had furnished.

It is very natural, that the American people should freely give that which was so freely received from Providence—the freedom of the land. The spirit and atmosphere about America, is different from any other country, because a monarch was never allowed to exist or get a foot hold here; nature and man, were, and still are, both against it. This makes a strong combination for a crowned head to run up against.

Some express alarm at the freedom with which

foreigners are allowed to come here and enter into citizenship and possess our land; viewed superficially, it might look doubtful. But looked at from the bottom, it is not alarming. It is true, it makes a difference who the foreigner is and for what he comes.

All who come may not be up to the standard of George Washington, and Thomas Jefferson, as citizens on arrival, at the same time, as soon as a foreigner puts his foot on our land, he undergoes a great change. He is changed from a foreign peasant or serf possibly, to an American freeman and freeholder. This is a decided and sudden elevation; but in this case, if American citizenship is cheapened and lowered, the foreigner is correspondingly elevated. If there is a loss in one way, there is an equal gain in another, so the general equilibrium of the world is preserved.

The question now is, will the foreigner appreciate the advantages and benefits bestowed on him, and help keep up our institutions, or, will he turn around and smite the hand and land that does so much for him?

LET US LOOK INTO THIS.

The fact that he speaks in a foreign tongue does not effect his love of home and liberty; the fact he

has been shut up under a King, makes him love and appreciate liberty all the more.

He is like a horse that has been confined in a stall and not allowed to run free, when he gets out, liberty is wonderfully sweet to him, and he will never leave fresh green fields to chew dry hay at a manger again until caught and dragged back.

NOT HE.

Allowing foreigners to swarm into this country may seem dangerous and downward in some respects; but it is not half as dangerous for this, as foreign countries. Every foreigner who comes here and does well in the air of freedom under the stars and stripes, discontents ten foreigners left behind living under crowned heads and standing armies.

There is not half as much probability, of foreigners who come here to live, destroying this governmnet, as there is, that their coming, will upset the government they have left behind. Every foreigner who comes here and prospers, is a living advertisement against royalty; all nations have grown broader and more liberal since the establishment of American Independence. The independence and freedom of this country is fast permeating the whole world, and will go on, till all are free.

There is more probability that prospective heirs to crowns will be overthrown, than there is that the American Government will be overthrown by foreigners who come here and are taken into citizenship.

This country is so strong from natural conditions, it is the touch-stone of liberty, and influences all who touch it. Those who have touched it thus far, have been influenced by it, and have not tried to pocket or carry away the stone for a relic. Those who believe in the general advancement of humanity see here, and come here, only to find the greatest future possibilities.

This country has demonstrated what opportunity can do; it has demonstrated, that there are thousands in the common walks of life, equal to the best, if given opportunity to rise.

It has demonstrated, that the common walks are full of people equal to Kings and Queens; this of itself, is a stronger feature than any Monarchy can possibly present. So much for America, and all blood in it, mixed or otherwise. It will continue to flow in from all civilized nations, and the spirit of freedom will continue to revolutionize and send it back over the earth as from the head of a pure fountain.

It is not necessary to worry about the future of this country on account of the fereigner.

It has risen through natural conditions to its present size and glory: it will be more able and better prepared from experience and age to take care of itself in the future.

The safety of letting foreigners enter freely into this country is founded in nature; and it is not necessary to go beyond the farm barnyard to see it.

When a hen has a family to scratch for, she stands by it with the loyalty of a true patriot; no matter whether she is Plymouth Rock, Muffled Poland or Black Spanish.

Like a loyal mother, she spreads her wings and hurls herself against any odds in defense of her offspring.

Go to the Berkshire, or any other shire, and try to take a young pig from its nest, and the mother hog will meet you with the courage of a Napoleon.

Go to the nest of the eagle, or den of the lion, and encroach upon their home and young, and see what is what is found there. And if not satisfied with looking here, go to the bull-dog, and try to take a pup from its nest, and publish to the world your experience.

Go to the old gray goose sitting under the barn

and undertake to disturb her in her domestic and family relations, and you will crawl out wiser, but with less clothes, and a gander on top of you.

Go to the wild crane that soars in the air beyond the reach of a rifle, and she will drive her beak through a man's skull to protect her nest and young.

Every animal and bird, from the lowest to the highest, stands by home and family, this is nature and natural law.

Is man below the brute and bird in this respect?

Give a man a home, give him something to live for and fight for, and I care not, whether he be Dutch, Irish, Scandinavian, English or American, he will pour out his blood and meet death to defend it.

The United States, is great and strong in this relation, she has given homes to millions, good ones and grand ones, and has many loyal hearts to care for and defend her on this account.

Any one, man enough to build up a home and a family on the soil in this country, can be depended upon to defend his fireside, whether he has had it but two hours or two hundred years.

The man who obeys the command, "Be fruitful

and multiply, and replenish the earth, and subdue it," is a safe citizen anywhere on earth.

Still, our legs tremble and our hair is inclined to stand on end, when it is seen what people must go through and endure to get where natural conditions are forcing them. Thousands must be made over and receive a new education, get old ideas out of their heads and new ones in, this will be to many like pulling teeth.

There is a great mixture, many are "hard up" and in debt; to draw good from this condition is the problem, but there is good in it, and good will come of it.

When a baby is weaned, it cries and makes a great fuss; a calf bawls still louder; a colt tries to tear a stall down, and one small sized pup will keep a whole neighborhood awake for a month.

This is weaning time in the United States, and so many are howling all at once on this account, it is naturally a little confusing; but time will quiet and settle all, then every one will wonder at their foolishness.

Experience is the greatest of all teachers; without this, we would not know or amount to much. If we never got lost, we would never have to look for the road and know where to find it. If

we never got lost, we could not tell others the feeling and danger, and warn them against it.

Man must not only have experience, but he must be pressed to get the sap out of him; but not pressed to death. He must have grief and misfortune to make him think and appreciate everyday blessings. Blessings are not always regarded as such, until taken away. If this genreation does not appreciate its opportunities, it will confer good on the next, by exposing its folly; it will be useful in this way if no other.

The future of Amerca is an important question.

Blindness is said to be one of the blessings of the future; that we do not know what the future holds, is said to be, the foundation of present contentment. If we knew, we might be miserable.

Whither are wedrifting as a nation? Where is the rock on which to build? Where is the path leading to safety?

Should emmigration be shut off and commerce restricted? Impossible.

Our gates have stood open so long it would be hard to close them now.

Raise the standard of citizenship, and the blood of the earth can flow this way with safety. A foreigner able to show proper standing might vote on

the day of arrival better than some who have been here ten generations.

A low, cheap standard of citizenship, naturally draws low, chep citizens.

It is hard to separate sheep from goats when crowding through a gate all together; an elevated standard, would grade and separate them after getting through.

An honest, industrious foreigner who comes here to make a home, can be trusted as a citizen with perfect safety; that is, if he comes to make a home; habits of economy, with capacity and willingness to work, attained anywhere, make him safe and desirable.

A native American, loaded with habits of extravagance and principles of dishonesty, will not hold up free institutions any better or longer than a good, honest foregner.

The subject of emigration is one of great importance, calling for careful and wise regulation. Foreigners have helped build up and preserve this coutry, and will continue to do so, as much in the future as the past.

A man who takes land to make a home and raise up a family is a more desirable citizen and entitled to more consideration than the wandering "bum," regardless of natonality.

A fixed and elevated standard of citizenship, would be justice to all, and the time has come, when there should be a fixed plan to perpetuate national growth and development.

There should be a "base line" absolutely fixed and agreed upon by all, as the one plan for future progress.

A fixed idea, should be declared and published to the world as, "the base idea of the United States." And this "base idea," should be elevated, and made to rise above all others, like a light house above the sea.

It should be like the sun, rise every morning and keep rising, shine every day and keep shining.

The United States is the natural and proper place for a "base idea" to grow and flourish. For advantages found here to support this kind of an idea, furnished support to build the nation and still supports it.

The base furnished by nature for man to stand and live upon, should be the "base idea." This should be clearly pointed out and kept constantly in view; guide boards and mile posts should be put up, not only to keep, but compel recognition of it, as the broad highway leading to happiness.

The "base idea," should be, to grow and progess according to divine and natural law.

Present needs and future hope depend upon this. The necessity of a "base idea," is founded upon the text, "Be fruitful, and multiply, and replenish the earth, and subdue it." Here philosophy, history and religion are combined.

By the light of this command the past can be seen and the future read.

Advantages afforded by the earth, are why the first colonies came here. Advantages afforded by the earth, are why our government was established and now exists; advantages afforded by the earth, are why people have flocked here like birds to a cherry tree; they have come for the fruit and to sing in the trees. Let them come and gather and sing, but fix a standard and a base on which to do it.

When we see all kinds and classes pouring in from all parts, and putting a voice in the government before changing their clothes, where the main idea is selfishness, money-loving, money-grabbing and debt-making; every fellow for himself and "Gammel Eric," for the hind-most; when real con ditions are looked squarely in the face, it is impossible, not to think of the foundation on which we stand. Present condtions are forcing an examination of our foundation, and it is being looked into as never before.

CHAPTER XV.

THE EARTH AS A CONUTRY TEACHER.

Great numbers have been, and are still, living on prospects. Prospects are good things, but when they fail or slip away, and the numbers keep increasing who are without any other support, something more substantial must be had. Something that will not fly so quickly—something more docile and less scary.

Prospects, are as good as anything else, as long as they can be passed for cash at the bank; but when the bank shuts down on them, and you have to carry your prospects away in your hand, or in your bosom, it is very embarrassing.

The trouble at present is, too many are suffering from an overproduction of unproductive prospects.

When a man gets a large amount, or number of prospects on hand, on which he cannot realize, and this is all he has for support, he is called "hard up"; and this condition seems to have become somewhat chronic.

When a man thinks he is going to realize on prospects and can not, the result is disappointment. Disappointment, is the distance and difference, between anticipation and realization.

The time used to be, that people with gold, would trade it off for almost any kind of a prospect; but they are now so familiar with the distance between anticipation and realization, they want the best of security and the other fellow to bring around his prospects with interest on them in cold cash. This has upset the sale and exchange of prospects; and left dull and discouraging times for every one without legitimate business.

There are, and will continue to be, plenty willing to swap prospects for prospects, but purchasers for cash cannot be relied upon to snap up every thing that comes along as in "boom" times.

The man who has nothing, must get something.

How? Earn it; work for it.

Who is going to employ him?

If he cannot get any one to do it, he must employ himself; he must become a "boss" and dictator, and have himself for a subject. By practicing on himself a while, he will know now all about both sides of the question. By being his own master and his own servant, he will understand the subject of both capital and labor.

He must go on to land and get a living from the soil according to the Creator's plan.

That is the meaning of these times clearly and unmistakably.

In one sense, they might be called hard, not properly understood, they might be considered tough and gloomy.

Looked at, through the trinity of nature and natural development, present conditions can be easily understood; when understood, they can be cheerfully endured; for then, labor is not labor—it is only pleasant effort to reach a desired end.

"BE FRUITFUL AND MULTIPLY."

"Be fruitful," are the first words spoken; and this is the first thing to do to get a start.

To "be fruitful" means, to be industrious; to be productive of fruit. It does not mean just the study of the multiplication table of human beings; it means, to have fruit for the children to live on. It means, to provide for the present to meet the future; it means, intelligent and thoughtful care of conditions and results. It is something in advance of multiplying. The text is, "Be fruitful and multiply." It does not say multiply without being fruitful; it is a command for care and provision before multiplication.

It does not say to the pauper, multiply paupers; but as the Creator Himself, was fruitful, in advance of man's coming by preparing the earth for him to

live on, He said to man, "Be fruitful," for He knew the importance of preparing in advance of life for the support and development of life.

The desire and way to multiply is easy and does not need any cultivation or training, but caring for the multiplication is another thing. To do this, requires fruitful thought and frugality.

Conditions the world over show, that people have confounded the word "Fruitful" with the word "Multiply," and have multiplied faster than they have been fruitful to provide for results. Fruitlessness means provision for the fruit that is produced.

Like every other law of nature, increasing and multiplying is a law unto itself and creates conditions that build up or destroy themselves.

Infancy is a tender age, one that needs care and nursing.

In the great work of creation, growth is an important factor, and time is necessary to growth. To be in the right direction, growth must harmonize with Time and Space.

Perfect development is growth in harmony with Time and Space; when growth contributes to happiness and perfection, by reason of growing, it is in harmony with nature and natural law and in the right direction. Present conditions mean, that

the increase and spread of the human family has reached a point, where it is time for the family to stop and take a look at its shape, and see how it agrees with Time and Space. See whether its growth is in a direction to contribute to happiness and perfection by reason of growing.

If not, it must change its course and shape and get in harmony with right conditions.

If the increase and spread of dollars is of such great importance, how much greater, is the increase and spread of life?

Here is something worthy of deepest thought. Understanding and regulating the subject of life, is the highest work of life.

If the increase and spread of life is important, its shape and direction is equally so. Without life grows and spreads in the right direction, it s out of balance and harmony with itself. If not in harmony with perfection, it is imperfect and out of line with happiness.

Man was made to grow and spread and become great and grand, but he can only become great and grand as he grows in harmony with nature and natural law. He can only grow in this way, as he goes in the direction pointed out by the author of life and nature. In the direction pointed out as the way to "dominion" over al things.

If he does not go in the direction, in which he is told "dominion" lies, he cannot hope to find or attain it.

The Text is too important to slight or pass over lightly.

To be understood and appreciated, it must be looked at on all sides and under all conditions; it is a subject that can only be understood and appreciated as life increases to prove its truth.

The increase and spread of life proves its truth, and will continue to prove and make it clearer as time advances.

If not the most important text of all, it would not be first.

WHAT ARE WE TALKING ABOUT?

The increase and spread of life. Whose life? Man's.

The term man implies consciousness. The term consciousness implies man's knowledge of himself and other things.

To have knowledge of himself and other things, he must be aware of conditions and relations to which he is subject; he gains this knowledge through his nature; by being a part of the trinity of creation and nature.

Man, is the fruit of the union, between God and the Earth; between Spirit and Matter. God is his Father, and the Earth is his Mother. As it is a law of nature, that the union of two different bodies or substances create a third, the nature of which is like the two united, man being the fruit of the union between spirit and matter, partakes of the nature of both; and it was the most natural of all things in the order of creation, for the Father, when he put the infant man, on the bosom of Mother Earth to nurse and grow, to tell him about his mother; how to treat her and what she would do for him. As the earth is the mother of man, and man's growth and development depends upon both parents, the one next to him, the one he sees, feels and lives on; the one who gives him cake and candy; the one he is first and constantly with, is the natural one to study and know first.

Therefore, the Father said, "Be fruitful, and multiply, and replenish the earth, and subdue it." In speaking this way, He was unselfish. He wanted his wife, man's mother, to receive attention and be honored.. He knew, when the offspring grew large and strong through time, and knew the mother, she would tell of the Great Father. Tell of His great works and wonderful powers. Tell how He is able

to make the inanimate conscious; how He is able to make the dust rise up and think and speak, and call Him blessed.

He knew, as man grew large and strong, he would sit on mother's lap and look at bright stars and shining worlds above him; that through her, every singing bird and fragrant flower would proclaim Him. "Great is the Father, and great is Mother Earth."

TIME IS CONTINUOUS AND UNBROKEN.

To harmonize with Time, life must be continuous and unbroken.

Life cannot be represented by a broken chain. It must be by one continuous and perfect.

By finding the parentage of man, and by looking at life as an unbroken chain, we get our bearings and find our way.

God is the author of man, He made but one, and He made him in the shape of a conscious germ or seed to grow and become large as a grand whole, to fill Time and Space unbroken.

The conscious world cannot be filled any faster and farther than consciousness grows to fill it.

When God made man, He told him something. He told him what to do. In telling him this, He

spoke as God, not as one man speaking to another.

In telling him, He spoke in harmony with His Godlike nature, in harmony with His relatons to Creation and life.

Therefore, to be understood, God must be looked at and heard in His Godlike nature, as the head of All Trinities talking tothe head of one Trinity.

When God, told man to "be fruitful, and multiply, and replenish the earth, and subdue it," it might be said, He was talking to Himself, about Himself; for man was a work He had just finished and He was putting His own work in operation, when He told man what to do.

Only for the increase and spread of life, God's voice would have been lost ages ago on the desert air; only for this, His sphere would be insignificant and His kingdom a graveyard, without hope of resurrection.

Only for this, if He could survive at all, He would be a Being of labor and not one of rest; for every time He wanted a man, He would have to get some earth and work to make one.

By making man to increase an spread, he is in harmony with the infinity of creation; in this way, he takes on God's image and likeness, by covering Time and filling Space. He can only do this through continued growth.

Knowing that God made but one man, and by looking at life as an unbroken chain, man is more in the image of God today, than was Adam in the Garden of Eden; because he is that much older and larger, and knows from actual experience and existence through many centuries more than he did when a seed in the shape of Adam; man konws now from living, from spreading and growing over Time and Space, Adam only knew from being told, and a woman had more influence over him than his Maker; man knows now the difference between God and a woman—that is, the majority of them do.

The older and larger man grows the clearer and more important will the text grow under consideration.

By looking at life as an unbroken chain, we see, hear and feel the entire length of creation; creation is unbroken, and all batteries are inorder and open, from the first word spoken down to the present moment.

By looking at life as an unbroken chain, God's voice is as much clearer today as the difference in time between breathing into Adam's nostrils, and the breath we are now drawing.

By looking at life, as an unbroken chain, the

words spoken to Adam, are just as much clearer as the increase and spread of mankind has been great.

If the increase and spread of life is important and desirable, its support is equally so, and a knowledge of where and how to get it is indispensable.

CHAPTER XVI.

THE EARTH AS A PARENT

Man was not told to "multiply," without being put in possession of a way to live and support the increase; where and how to do it was made plain to him.

Knowing the importance of life and its growth, let us now look to its support. The exact order of nature was followed in imparting knowledge to man; his attention was first directed to the earth out of which he came. Being taken from the earth, he is naturally interested in it on account of its near relationship and it was important he should know it for this reason, if no other, first of all.

The text follows the exact order of nature and creation in imparting knowledge. When a baby is born, the first thing in the order of its nature, is breath; the next, is food. This is the order followed in making man and imparting knowledge to him. God first breathed into his nostrils the breath of life, after this He told him where to get food and how to continue to get it.

He was told of mother earth and labor, and he found it and still finds it, just as told in the be-

ginning. And man and his mother are still here bound together by the chain of labor—and man can only progress and grow according to the order of nature, and the way pointed out.

It is a law of nature, that conditions take care of and provide for themselves. The earth regulates and puts conditions in order that are out of order, and by so doing, builds up and regulates man's progress.

Some parts of the earth are always open and inviting settlement from overcrowded parts. Another feature is, deposits in the earth are a source regulating man's progress and development; there are always deposits in the earth inviting labor and invention and stimulating hopes of wealth and happiness.

When disappointments and disasters come in other pursuits, man turns to the earth as his never failing parent and says, "mother will support me if I labor."

It is a fact, that disappointments and disasters fill other pursuits, and The Earth is now the only hope, the only rock on which to build. Many conditions are taken for disastrous which are only blessings in disguise.

People complain of hard times when in good

health and there is an abundance of everything to be had through intelligence and labor.

THEN WHY HARD TIMES?

It is a law of nature, that Time brings out the true condition and value of everything.

Every man's life bears fruit: his true nature and habits may not be known for a time; he may drink for years and not have it known; he may steal and not get caught; but sooner or later, his true character will come out. It is the same with a nation, as with an individual. It may go on and on apparently progressing, but sooner or later its foundation will be exposed and its true condition revealed.

One may live on borrowed money and prosper apparently like a "green bay" tree, till the last pay day comes, then, suddenly and to the surprise of every one, but himself, he finds himself on the street. Pay day is the test of prosperity.

If people speculate and are extravagant time makes it known.

The amount spent over the income must be credit, or so much off of the main loaf; it represents loss or gain in any event.

If man is industrious and economincal, that will be known.

The facts about present conditions are, too many have been trying to get rich off of borrowed money, and in anticipation of wealth from borrowed capital, have lived extravagantly. Prospects in many cases have exploded, and left holders short on both credit and cash, with a lot of extravagant habits and debts on hand to contend with like rats in a cellar.

This is a trying fix, for the most ingenious. Where a man has habits of his own, he is not able to support, to say nothing about those of a large family, and a few intimate friends, and being pounded by creditors night and day, he is between double bars. It is bad enough to be pounded by creditors, but to have a lot of habits you have petted, turn around on you at the same time and worry you, because you cannot gratify them is ingratitude of the rankest order.

When buckwheat is only a cent a pound, not to have enough to get one cake, is rough on the producer of buckwheat as well as the individual who has a strong appetitite for cakes.

HOW CAN GOOD COME OUT OF HARD TIMES?

Hard times are the result of departure from natural law, or not understanding it.

Every one is a consumer, but every one is not a producer.

It is a law of justice as well as nature, that every individual able to work, should perform useful and intelligent labor, to the extent of reasonable support.

There is enough produced in the United States for the support of all, but the trouble about the divide is, all do not help produce it; and some who do help, do not always get their share, and those who do not help, sometimes get too much.

It cannot be denied or overlooked, borrowed money and emigration have been a great source of our development. A desire for sudden riches is also very prominently before us.

Results from these causes show for themselves. Now every opportunity is offered for redemption, and all can be redeemed through nature and natural law; but in no other way.

If natural conditions are allowed to prevail, in a few short years the people will thank heaven for these times, on account of the wisdom and experience gained from them.

LET US SEE WHAT WE HAVE BEEN DOING.

Times have not changed or opportunities gone, true conditions have simply come to light, and peo-

ple are discovering what they have been building on and with. The good sense of the masses will bring order out of confusion as soon as they see clearly from facts which way to go. Present conditions are brought about through natural causes, and are to mark an epoch in the history of mankind and the world.

Natural law has come to assert itself and claim its own; it has come to speak to man in a voice of thunder, and make an impression on him that he will ever remember.

It has come to ask him, what he has been doing, andw hat he proposes to do; it has come to demand respect and obedience; it has come to say to him, "you are now old enough and large enough to understand, and walk in the path of knowledge." This is the meaning of these times.

They have come at the right time and in the right way to establish a "base idea;" one to underlie all other ideas, one upon which all other ideas must rest and be based.

The "base idea," should be, The unincumbered home on the soil. The farm and home without a mortgage on it. A farm, where a family can earn their support by their own labor, and labor to earn it; this must be the "base idea" of the American people.

These times mean, too many have forsaken the soil and too many have mortgaged it. That debt, extravagance, and idleness, are the moth and mildew over the land; that they are fetters on the feet and chains around the body; this condition cursed people in olden times, and is the curse today.

The man who has been wise enough to stick to the soil and keep a mortgage off of it, knows nothing of hard times.

Potatoes with him at ten cents, are worth just as much to eat, as at ten dollars; and he can live on them, just as long, regardless of price, if not forced to sell them out of his mouth to pay interest.

By doing a reasonable amount of work, a man can be an independent gentleman on an unmortgaged farm, and inform every one else they can enjoy the same privilege and independence.

A man in reach of good soil, is not entitled to sympathy or charity if able to work. These times mean, that more must go on the land, not to get rich, but earn a living and make a home; it is a blessed good thing for the people and the country that it is so. It is not a hardship to live on land, but a privilege and a blessing; every industrious family can get a good support from an unmortgaged farm with ordinary intelligence.

CHAPTER XVIII.

THE EARTH AS A MIRROR.

The danger confronting the American people, is not that foreigners who come here will tear down the government. While the United States is surrendering land and privileges to the foreigner, the danger to the American, is in thinking, he is going to be smart enough to live by his wits, and let the foreigner do the hard dirty work.

The foreigner who does the work and builds up a home free of debt, will be here supporting the government, when many born here, will be short on patriotism, wits and cash, through scheming to avoid legitimate labor and trying to live outside of common sense; many are beginning to recognize this condition.

The industrious foreigner, who has been wise and patriotic enough to take a good piece of land and make a home on it and keep a mortgage off of it, is the peer of the best of them.

The time has come, for more truth and less "taffy," more facts and less complaint.

The man waiting for politics to right his wrongs, is wasting his time. The great majority must help themselves instead of some one else.

That which can be mathematically demonstrated is not prophecy. To predicet great and rapid changes in the future does not require deep thought or penetration, all conditions indicate it.

The increase and spread of mankind is a force that cannot be resisted.

This was seen in the beginning and provision made for it. One billion and seven hundred millions of people on the earth, all born with wants that cannot be shaken off; three billion and four hundred millions of eyes and ears, listening and looking, for something to cover bare backs and fill empty stomachs, is altogether a different condition from one lone man and woman on the earth, clothed in fig leaves.

With one billion and seven hundred millions to grow from, all with passions, desires, loves, hates and ambitions, the increase and spread of the human family must be very much greater in the future than the past, and changes and revolutions must be inproportion.

With seventy-seven millions of people now in the United States, the increase and spread must be much greater in the future than the past. If the population grows here in the future as the past, in the year A. D. 1925, there will be one hundred and

forty millions, and this is only twenty-seven years hence.

In the year 1950, there will be two hundred and eighty millions, and so on. If times are dull and labor markets overcrowded with seventy-seven millions, what is it going to be with one hundred and forty millions so near at hand? The baby born today will only have time to grow up and get through school when it will be one of one hundred and forty millions.

Then the greatest thing on earth will be a home, free from debt; one that landlords and creditors cannot disturb or take away.

Tramps, vagabonds and speculators, will not save or keep up a good government; they will help pull it down.

The unincumbered home and homeholder, the man with a home to love and fight for, whether he be native or foreign born, is the one who will build up and save the nation; preserve peace and promote prosperity.

Intelligent action is always necessary and demanded, always has been and always will be. That which is necessary and demanded at the present time, is a "base idea;" a plan on which to grow and stand individually and nationally.

WHAT DEMANDS THIS?.

Natural conditions; the growth of mankind and the forces and operations of nature.

The first thing necessary is to unload a load not wanted, and get something that is. What load is this? A load of ignorance, false ideas and debts. Where did so many pick up al this dead weight and useless rubbish, and how did they happen to load up with it?

It has been years accumulating; false teachers, leaders and notions, have been sowing and blowing over the land until the crop is now like one of wild mustard.

Every one has been looking for prospects; but looking for, and being a good judge of prospects, are two different things.

Many have seen objects ahead they have taken for bright prospects; very flattering ones. And the more they pursued and looked, the more certain they were, that they were genuine prospects. But on getting up to them, found they were "mud hens" instead of game birds.

Many have loaded up with prospects, not that they expected to use themselves, but to turn over to some one else at an advanced figure; but promises and obligations became due before they could un-

load, and they are now rubbing their heads by the wayside thinking what to do next; this is a serious condition calling for treatment.

When great prospects are loose in the land, walking around six feet high with bangs and a trail on; when corner lots are going up in cities and there is money to loan for every kind of an enterprise that promises a quick return, it is hard to keep the farmer's son on the monotonous farm.

He wants to go to town, get a clerkship, smoke cigarettes, and wear liver-colored shoes with pick-axe toes. He goes; and every time this young man writes home, he asks his father for money to buy a bicycle, and advise him to sell the farm and come to town where it is not so lonesome. This has been going on until cities are overcrowded, and in thousands of cases, a foreigner owns the "old home," and the boy who left the farm for a clerkship and liver-colored shoes, is now a tramp. His employer failed in business and had to give the clerks an indefinite vacation; expenses and competition broke him up, and left him in a place called "The hole."

When a man gets in "the hole," without a dollar, everything is unusually dry and flat with him, until he catches a glimpse of something he thinks is another prospect, or a large flock ahead of him. Then

he brightens up and quickens his step to get nearer the old-time, familiar objects; and sometimes he gets out, and sometimes he gets farther in "the hole," and takes a whole lot of good people in with him who were never there before.

"The hole," is a treacherous place to fool around and a hard place to get out of when once in it; especially when it commences to cave.

Well, here we are, and more coming.

There seems to be whole families and holes all around us. What is to be done?

When too many get in the same fix, there is not sympathy enough to go around. But the right and duty to be a man, a whole man, a white and intelligent man, can never be buried in a hole or anywhere else.

Thank goodness, the earth with all its supplies and teachings is left; with or without a mortgage, it cannot be taken away. A creditor can foreclose his claim on a little piece of it, but the earth itself, he has to leave, where his mortgage describes it.

THIS IS A GREAT BLESSING.

If this was not so, the earth would be full of holes; it would be like a sieve, if creditors could carry off that on which they foreclosed; you could look

through it and see clear out on the other side of China. If this was the case, some one would be falling through all the time and getting hurt, or hurting some one on the other side.

The second start after getting out of "the hole," with wind gone, is different from the first start, where you had bright prospects, but no experience.

When you come to start the second time, you often find your confidence in others gone, and that which they had in you gone with it; both ran away together; and you feel as though one of your children had run away to get married, and your wants were all you had left.

But let us give praise; let us be thankful we are here, and that a way has been provided whereby we can live as long as we stay.

Let us be thankful, that disappointments and struggles are full of value and rich experience. Let us be thankful, that experience some times saves us when nothing else will; that it brings cash, when every thing else fails.

Let us be thankful for unselfishness; let us be thankful that we have not gathered all the experience on the highway of life, but have left plenty back on the road for others, where we found ours.

Some time a go, not long since, we spoke of despondency and depression before birth.

Yes, birth is a serious period, but is offset by the hope of future happiness—by the growth and development of life.

All that is necessary to make times prosperous and happy, is for people to look at things in the right light. All that is necessary to make times prosperous and happy, is for people to have one great, large "base iea," on which to base the balance of their other ideas.

The "base idea," should be to build according to the design of the

DIVINE DESIGNER.

Let us look once more at the unbroken chain of life; at the Trinity of creation, and examine this design.

Pardon is asked for repeating and saying it over and over; fogive this time, and it will not be repeated again if possible to avoid it.

Eternal Life, is the fruit of the union between Eternal Time and Eternal Space. This is the Supreme Trinity—the Supreme Designer.

Man is the fruit of the union between God and the Earth.

The fruit of the union between man and the

earth, is Home and Happiness—"Be it ever so humble, there is no place like home."

Have you a home? If so, where is it? Is it yours? Or are you paying rent, or interest on a mortgage?

MAN'S FIRST HOME IS ON EARTH.

It is here he prepares for future life; impressions received here last through eternity. It is from here, he is launched into hell or heaven; then it must make a difference what we do here and how we do it—it certainly does.

To build up a home and be happy, man must do that which he was told to do.

WHAT IS THAT?

"Subdue the earth." Man comes from the earth, lives on it and goes back into it, therefore he should be master of it and overcome it. When he does, he will rise above its conditions; then, instead of turning from the earth, for light and strenth, we should turn to it.

Times are what people make them—they have power to make any and all kinds. If they go in the right direction, they will be good; if not, bad.

Time and times both teach which way to go and what to do.

I do not appear before the world as a prophet, but I wish to go on record as being able to see through an open door, one that is wide open with a sign over it, telling where it leads.

I wish to declare before the world, that I see and feel a great, large, live force in and throughout creation; one that is forcing everything before it. I wish to declare to the world, that the increase and spread of life, has an effect upon life. That from this cause, social, political, industrial and educational conditions arise and must forever be guided.

I wish to declare to the world, that twenty tons are heavier than one ton; if the weight is increased twenty times, it is just that much more on the scale beam or foundation.

It does not require the gift of prophecy or deep penetration to see the present and read the future—in a few things at least.

If fifty gallons of boiling water and fifty of ice water, were put together, it would make one hundred gallons, the temperature of which, would be an average between the two.

Doubling the population of a country, changes its condition and increases its needs and demands.

If all kinds and grades of people come together to form a government, the national character will

be the average of the grades united; neither boiling or freezing—possibly luke warm, or about right in which to wash the feet.

If a man consumes beyond his capacity to pay, the difference between consumption and cacpacity, is debt.

If he consumes and has nothing with which to pay, he is either a burden on himself or society.

WHAT ARE THE FACTS.

This country can and does produce much more than it consumes. All it ships abroad is in competition with the world; the commerce between the nations is the common level of the world; it represents the world flowing together. This level is growing and becoming broader every day. Through the medium of transportation and communication the world is being brought together as a common whole, through this medium a baby born in India, or Japan, can and will, come in competition with the American baby.

This country already has a labor capacity beyond the demand of employment, and every unemployed laborer is a competitor of the one employed, or would be.

As long as the capacity to produce is greater

than consumption, and labor exceeds employment, to this extent, are prices and industry affected; to just this extent, are there dull or good times. The condition of one regulates the condition of the other.

WHAT ARE THE FARTHER FACTS?

Laboring classes are increasing faster than other classes; just in this proportion the supply of labor is rising above the demand; with this presentation, when are better times than now coming for the laboring man?

LET US LOOK FARTHER.

Let us grant the world is full of money and good money; if the one who has it, cannot use it at a profit, there is just as much made in letting it lie idle. He is just as wise to sit still and live on that which he has, as to put it out without profit and take the chances of losing it.

If the laboring man cannot find a market for his labor, what is he going to do? He is not any different from any one else who has a commodity to sell; he has labor to sell to produce something, instead of something to sell that labor has produced; the difference between a man who has labor to sell, and

one who has something to sell which labor has produced, is the difference between a nickel and a five-cent piece.

Both are competing with the world and living off of labor—without, it is some special article that only some special one can produce.

If the capitalist cannot invest his money at a profit, then his money is simply out of employment; it is like the laboring man who is idle and not getting ahead. Idle capital is money not working; money not workng is as bad as a man not working, it will drag itself and everything else down by idleness.

I do not wish to go on record as a prophet, but as being able to recognize natural conditions.

These times are not any different from any other times, only as time makes them so.

IN THE LIGHT OF DEVELOPMENT THEY MEAN MUCH.

Every one knows what an axe is; they also know it makes a difference for what it is used—whether for chopping wood or taking life.

A rope is an innocent looking tool, and every one knows what it is; they also know it makes a difference for what it is used—whether to make a halter for a horse or a man.

It is the same way with these times; they are innocent in appearance, but they are to mark an epoch in the history of the world; in the history of mankind and creation; and I want to go on record as recognizing this fact.

I want to go on record, that I did not take a black bear for a black squirrel, because both live in the woods, and are black.

The truth comes to light in some cases slowly and it often takes a long time to get prepared to receive or comprehend it.

If life is not an unbroken chain, reaching from earth to heaven, then the Bible better be torn up, the churches down, and science ignored.

Many thoughts come and go on subjects we only know through faith. Faith is a belief that something exists, hope is a desire to attain it.

Hope is just as much a reality as any other reality; it is the path leading to reality; it is the veil covering reality until the hoper is old enough, strong enough, and sufficiently intelligent to be able to know and be trusted with the truth.

Hope is a provision in creation for the entertainment of the human family while looking for the truth; the truth is a knowledge of reality.

Hope is sometimes better than reality; reality in

the form of hope, is often better and stronger, and serves a better purpose than as though it stood in full view.

The uncertainty of the attainment of hope, is also a blessed provision, and a strong feature in its favor.

To illustrate, let us suppose, when the King of Kings arose from the dead. He had celebrated his victory over death as victories of great importance are usually celebrated. Let us suppose, when He came out of the sepulcher, He had marched up town with His grave clothes upon His arm, followed by a brass band, and celebrated His victory over the grave; let us suppose He had mounted a platform and lectured on "sights and scenes in the other world: or three days in paradise."

Let us suppose, He had assured the people without any doubt, that there is a better world beyond this, reached through the door called death; that He had seen God and talked with Him; that God is all forgiveness and all love; and at the close of His lecture on the beauties and certainties of the hereafter, let us suppose, He had bid the people a fond good bye, and invited them all to come and live with Him in a kingdom of glory that He would reign over forever; where there were no partings, no

work, no sorrow, golden streets and no taxes; then raised His arms and turned into a beautiful spirit and disappeared in the clouds.

What would have been the effect of removing uncertainty from hope and turning it into a reality?

What would have been the condition on earth that day and that night?

Everybody would have cast the grave aside as nothing, and committed suicide to follow Jesus and be with Him in His kingdom.

The rush to the Klondike for gold would be nothing compared to the rush for eternity, if hope was unclouded. Every emotional person who had a butcher knife, or could have borrowed a razor, would have cut their throats, and the earth would have been covered with putrid corpses beyond the possibility of living on it, if anyone had retained an inclination to stay, after hope of future life had been made a certainty.

A man would commit suicide before he would do a day's work. Even now, with a preacher picturing eternal torment, and no hope for the sinner, plenty prefer taking the chances of a suicide in preference to working on earth.

Everything is just right and just as it should be, even to the nature of hope.

It now serves as a balance wheel; if any different, it would be a buzzsaw.

The King of Kings came to stimulate faith and build up hope in man, to give him a chance to grow; to turn his hope in the right direction. He came to give him milk in the shape of anticipation, not meat in the shape of reality. One ray of positive living evidence as to the great hereafter, would be more than the human family could stand, without being prepared in advance to receive it.

Knowing the other world in advance of getting there, would be like a child knowing this one in advance of birth, and fretting and worrying over the future here; wondering how it was going to be treated.

One grand provision of birth is, all parties are not conscious of it at the same time. It is a good thing, that consciousness does not come too soon; it is a blessed provision, that the one being born is not conscious of the importance of the event at the time; if it was, it would add a great many years of unnecessary worry to life and annoyance to parents.

Life is a succession of conceptions and births. Life is evidence of light. By observing the order of creaton, we find light is preceded by dawn, that the change from darkness to light is gradual; that the noon day sun is never turned on to midnight

darkness; that the period between night and day is a growth of light, not a sudden burst of it.

So it is with knowledge and the development of man: this order in creation is necessary to consume and dispose of time. Nothing in the world is so wearing and depressing as time that rests heavily on the consumer; where it does not pass pleasantly and profitably. Sometimes the hours preceding morning light are filled with anxious unrest, sometimes with sweet dreams. But whatever it may be, that which fills the mind and heart in no way affects the coming of light, that is a condition belonging to Time alone, and when the time comes for any condition to appear, it has to appear, no matter who is waking or dreaming; dressed or undressed. The fact that one believes or disbelieves in the coming of light, neither hastens or delays its arrival; it is the same way with all things in the order of creation and nature, when the time comes for the appearance or disappearance of certain conditions, they are certain in coming and going.

Certain conditions are promised and looked for through the order of creation in man's development.

Upon the fulfillment of certain conditions man is promised dominion over certain things, which do-

minion is very minutely and particularly specified to be, "Over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man's dominion is confined to the earth and things upon it, when he replenishes and subdues it. He is not promised control anywhere else as man, only on earth.

As soon as this text is made the "base idea" for action, and its nature and importance fully comprehended, man and the earth will be revolutionized in the twinkling of an eye; then will hope turn to reality, and the future to a bright and shining light.

This condition belongs to Time and growth, and is certainly coming. When it fully dawns upon man, life will take on a bright form, and the light of the millennium, like the light of morning, will foreshadow the noonday of perfection and intelligence.

Man is not the author of life, he is the evidence of an author; he is a regulator of life, only to a certain extent in a certain way; the forces that create and regulate life, are so arranged, that man cannot interfere with them, without affecting or interfering with himself.

CHAPTER XIX.

THE EARTH AS THE HEAD OF EDUCATION.

The great force back of man, the one that has and must continue to regulate him, is the increase and spread of mankind. This keeps up a constant rise in the river of life. As the river rises and grows broader and deeper and flows on, it is lost in the great ocean of humanity; so those who navigate it, must have an anchor and a compass to guide them as time bears them out and carries them on: to people on the Earth, the anchor of life, is the Earth.

The increase and spread of mankind has a double operation, it affects those in existence and those to come; a field occupied and filled up, is different from one unoccupied; the business of man, is to regulate affairs pertaining to himself.

He undertakes to do this through education.

Education consists in knowing what to do and how to do it. It is impossible to know what to do, without looking into natural surroundings; the nature of our wants and the way to meet them.

The needs of man are so great and varied, it takes the united efforts of mankind, to supply all

needed; industry is a chain covering this necessity.

As the spread and increase of mankind goes on, it becomes a natural force calling into existence new and varied conditions; new education, new industries, new thoughts.

Before education of any kind can be advanced or attained, there must be a foundation on which to rest it. The foundation of education is found in man's wants; in his being a denpendent being; in being obliged to unite outside objects with inside desires to live.

To bring an object to the support of a desire, requires action and effort; to unite right objects and desires, requires knowledge; hence the need of education.

EDUCATION CONSISTS IN MORE THAN ONE IDEA.

It consists in a chain of ideas wisely covering all conditions. It would be impossible for one individual to know all things and be able to do all things—this would be too much knowledge and power for one to have or be trusted with, outside of the Supreme Ruler. Hence, the different industries and different talents scattered around and

possessed by different ones in different localities and occupations.

Certain things are needed by all and common to all, to this extent, education is on a common level and sought through a common channel. All require food and knowledge of how and where to continue to get it.

Food is necessary to man, animals, birds, insects and fishes.

It would seem with this common necessity running the entire length of the chain of life, that by this time, the universal relation between the animate and inanimate, would be sufficiently understood, to at least solve the food problem; that sufficient education and experience would have been gained, to make the question of food supply, simple and easy; that every one would know just where and how to put their hands on, at least, enough to eat.

That they do not, shows there is something deficient in education and educators.

The Head of Education and the business world, points out the way to get food and all other things.

He says, "Be fruitful and multiply and replenish the earth and subdue it"; to do this, requires labor —hard toil accompanied by sweat. It does not

mean to stand off and try to talk a field of weeds down, but to down them with the plow or some other implement; it means to gather a harvest from seed sown by the hand, not planted altogether by the mouth.

Natural law says, man was made to labor. To unite an outside object with an inside desire requires action; this natural action, prompted by want, is called labor; but it should be, pleasure. Man is full of desires on the inside that yearn for objects on the outside; transferring one element or substance to put with another to support life, is the basis of existence; this is the foundation of labor, all that keeps humanity moving and makes it interesting.

Sweat and brains belong together; brains decides what to do, and sweat does it.

One trouble at present is, certain classes assume to furnish the brains and want others to furnish the sweat. This naturally causes friction and gets up irritation between near and important relations.

The great need, is a more equal distribution, of not only wealth, but intelligence—especially intelligence.

If the man who furnishes the sweat, will cultivate more brains of his own, instead of letting some

one else furnish them for him, he will save a large amount of moisture, and set a healthy flow of perspiration rolling off of the other fellow; which would be beneficial to both.

Notwithstanding the great numbers, the great discoveries and inventions, there are thousands unable to solve the food problem—not to mention good clothes.

As long as education rests upon natural law, it should aim to understand and make clear its own foundation; it should aim to cover the nature and demands of Time and the effect of life's growth. It should teach, that the present is the time to prepare for the future in business, as well as religion.

That a foundation must be laid on earth to get to heaven.

The knowledge gained on earth, about the earth, is the foundation of life hereafter: that all worlds, lives and things become known through education. That if it is necessary to provide for the development of life hereafter, it is necessary to provide for its support right now.

SUPREME MEANS ABOVE ALL.

This being true, the word of the Supreme Teacher, is above all others in wisdom and value.

Man knows the nature and effect of certain elements—elements like fire and water.

If a lighted match should be put on a dry prairie, and a flame should start and run and spread and increase and burn for six thousand years, it is easy to imagine that the face of the earth would look very black and be greatly changed from a single spark.

If a hole should be made in the bottom of the ocean, the size of an inch auger, and as soon as the water commenced running through, the action of the running water, should commence tearing and making the hole larger, and it should keep on, ripping and tearing and running, for six thousand years, it is easy to imagine, that a large body of water would accumulate from this cause, and if provision was not made for its care and use, it would be without value, if not destructive.

When the Creator turned a spark of life into a flame, and set it to running and spreading over the earth, in the shape of mankind, to be driven by whirlwinds of want; cyclones of passion and ambition; to rage and roar for thousands of years, He knew what the effect and result would be, of putting this conscious element in motion. He knew that forests would be hewn down, that rocks would

be turned over, and the earth looked into from circumference to center. That as the flames of life spread and man grew, the One who lit the match would be looked for; and the question would be asked, Why He lit it: and that Time, the Father of all things, would reveal all things; and the One who started the flame of life, would be discovered and brought to light, through the light kindled.

The match was lit and the spark of life turned into a roaring flame to make matter conscious of existence and man conscious of a Maker.

Now that man has grown and spread like a flame for thousands of years, and in many cases been fruitful and many not: now that he has subdued enough of the earth to have understanding and know there is a Supreme Teacher, with a Supreme work to do, he can see all and know all by taking the text and weighing it in the light of Supreme intelligence and Divine truth.

The truth may be a long time coming, but get here soon enough after all.

GREAT IS THE TRUTH.

Thousands, yes generations, have waited and watched through tears and pleadings: with strained eyes and attentive ears, they have looked for

sails, and listened for the dip of a golden oar on the silvery waves of Time, bearing a messenger with tidings of the truth, which they have not yet seen nor heard.

CHAPTER XX.

THE EARTH AS EVIDENCE OF TRUTH.

Long, long ago, a messenger came and brought the truth and left it with man, to accept or reject, as he might see fit; man has never been without the truth; it was told to him when he was made—he has simply overlooked or forgotten it.

In discussing and looking for the truth, let us pause here and ask, were those who have gone before, or are those now looking for it, prepared to hear and know it?

Suppose the time and the form, in which the truth will come, were known, and no preparation had been made to receive it, what advantage would there be in knowing it? Like everything else, the truth must be reached through Time and growth.

Teachers, preachers, school books, law books, prayer books and church steeples, all look and point to future development as the guiding star and hope of life. They teach, that the future will be affected by conditions of the present. Let us suppose a human being was taken where it could suddenly overlook the universe and see the truth, what would be the effect? It would be like putting a fly into a blast furnace, or having a child put

its hand on a wire attached to the most powerful dynamo, to study electricity: its investigation would only go as far as touching the wire once.

The truth must cover all Time and all conditions: otherwise, it is not all of the truth.

To a certain extent, the future must remain largely a mystery and matter of speculation; when it gets beyond this, Time will be brought together and the future and the present be as one.

To a certain extent, the future can be judged and determined. When man gets so he can read the future and prepare for its emergencies, he will be a wonderful being. The future can be read now, the same as a head light can be made to light the track in front of an engine; the head light is limited in its power and capacity to show the track only for a certain distance, it cannot light it the whole way.

The future can be divided into two parts, the immediate and remote; both parts can be partially read through known conditions and the trinity of Time—particularly the immediate.

So far as human needs and knowledge demand, Time can be mathematically united and read.

In mathematics, through given or known quantities, an unknown one can be found or determined.

To the extent of knowing the present and the past, the future can be read and determined with mathematical clearness.

We know present needs and means of meeting them; we know some conditions which have extended over the past, must extend into and over the future; we know increasing weight requires additional weight to balance it; we know increasing life increases demands to meet life; to this extent, the future can be read through natural law and the mathematical arrangement of time.

The future has two very prominent features, one is hope, the other fear. That which adds to hope is happiness, that which adds to fear is the reverse; consequently, anything that clearly adds to hope, is to be desired and should be cultivated. Natural law presents just as many stars of hope as there are stars above: We conclude from this, that hope must survive, or there would not be anything for which to hope.

We admit there is much space without stars, this is not evidence, however, that it cannot or will not be filled with them. The way to reach a star, is often through great darkness; and it is a fact, that stars can be seen best when surrounded by darkness, therefore it is conclusive, that there is some-

thing besides darkness in the world and something darkness cannot put out or tear down.

By responding to the hand of labor and yielding support, the earth teaches hope as well as the stars.

As the Truth must cover all Time, as well as part of it, to read and know the future, conditions revealed by Time, must be taken to determine unknown ones—or those desired.

When we come to look for the truth, covering any part of Time, we must go to the source from whence truth emanates and look at it from the fountain head.

When man can unite Time to cover the truth, and truth to cover Time, then can he measure progress and development; being able to do this, is evidence of growth and progress. When Divine and natural law agree, there is no doubt about having truth for a foundation; to know the truth, has been the desire of sages, philosophers and saints. Many have known it, but lacked evidence to convince others.

The one who holds sway and can prove all things, is Father Time.

He is able to do this, because he has possession and access to all parts of Time: the past, the pres-

ent and the future—it is in his power to prove it, regardless of periods or locations.

When Father Time puts his official seal and endorsement on anything, it is so, or he would not endorse it.

He endorses the text under consideration and illumines the future with its truth; and calls in the millionaire and beggar to swear to it. Every condition of society is proof of it.

If every one was fruitful, if every one was self-supporting, if every one labored to gain the dominion promised, human beings could not multiply fast enough to be in each other's way or a burden to each other on the earth.

The fact that many are not fruitful, the fact they multiply without paying any attention to commands, the fact, that a part are a burden upon another part, the fact, that they try to get away from labor instead of up to it, the fact, that this text is not recognized and acted upon by all, as the well-spring of truth and the fountain of strength, is evidence of man's ignorance and lack of growth in the path of light.

I wish to go on record, as seeing a hole in the wall of human affairs. Let us see what the condition would be if the truth of the text was recognized and

acted upon by all as the "base idea." The partition between man and his Maker is a very thin one: man is God in an unfinished state: man is God reaching out to fill Time and Space with conscious life and intelligence.

Man, to become wise, must have experience; to gain this, he must pass over a sufficient amount of Time to become familiar with natural laws and the working of Time. It is just as important that he should know what destroys and separates, as that which unites and builds up; hence Time and experience to get this knowledge: as Time is one of God's attributes, it is not strange, man should consume a few centuries to find out the truth: while looking for it, he pays the taxes, supports the paupers and fills the jails and insane asylums with himself: all this adds to his experience and helps him find the way. When he finds it, and the truth dawns upon him, he is another being, and the world and all his surroundings are transformed.

I wish to go on record, as saying, that midnight darkness is breaking and the dawn of light growing: that this dawn is a reflection of man's growth, which in Time, will be a light unto itself: that as man grows and spreads in all ways and directions, the truth of the text will grow and spread with him till clear to all.

Everyone is interested in the truth, everyone is interested in what Time has brought and will bring. The truth comes from being aware of perfection and imperfection, of strength and weakness, of our relation to creation and creation to us: this cannot be known instantaneously, or in a short Time. Knowing the truth, is seeing by the light of Time: one who knows the truth, has a vision extending in all directions. He is like a ball that rolls with the incline or force behind it.

In tryng to approach the truth and find out and get under its influence, there are two avenues leading to it: one is called stern realities and cold facts, the other imagination.

A STERN REALITY OR COLD FACT,

is something that can be seen and felt—it is something very cold, very real, and very stern.

Imagination is trying to determine what is on the opposite side of a hill that cannot be seen over.

From natural surroundngs and the climate we are in, by examining the vegetation and character bringing about Divine ends, the Supreme Anarchist Divine command, is to, "Replenish the earth and of one side of a hill, the general nature of the opposite side, can sometimes be determined, by the aid

of imagination and that which is found on the side we are on. It is so in studying the truth.

THAT THERE IS A FUTURE TO TIME, ALL AGREE.

What is in that future for man, none can possibly tell: some may tell, and tell correctly, but cannot prove they are correct till up high enough to see over the hill.

A great many evidencs around us suggest faith: faith suggests hope, and hope suggests patience and contentment to wait till the truth can be known. By knowing there is a future, that we are going towards it and it is coming towards us; that the future is only time in advance of us, which we are absolutely certain to meet, it is reasonable to presume, that conditions which Time has proven to be true, will apply to one period as well as another, whether ahead of or behind us.

Life is a trinity with conditions corresponding to Time.

THE FIRST CONDITION OF LIFE IS INCEPTION.

Incepton is the life germ planted in man by the Creator. Conception is the union of the elements

of life in two bodies to form a third, the result of which, is birth, or new life.

By looking farther back into nature, for shades and shadows by which to read the future, love is found to be a trinity, corresponding in nature with Time.

Love commences in soft glances and sweet words: these are the advance agents of

A TENDER PASSION.

A young person who has not spent much Time on earth, might not be able to read and understand the nature of a "soft glance," or sly wink; but an experienced mother, might read in one wink the history of a life, and turn the winker and blinker out of the house, before he could make a second movement with his eye.

The next link in the trinity of love, is the

FOND EMBRACE.

When this is reached, the trinity is complete. Love is the flickering light and lightning bug flashes of inception: of that which is planted in human nature. But by following the path and the chain, we find, that innocent smiles, often end in

stern realities, and lead the smiler, not only to see what is one one side of a hill, but all over it.

By tracing life in its different stages and trinities, from smiles to love, and from love to reality; and by connecting the trinity of knowledge and nature, we learn to read Time; and that which may seem like imagination, is the shadow forecast by real form—there never was a shadow without a substance to make it.

From shadows of imagination, we are lead to look for the substance that makes them.

In looking for the truth, whether through cold facts or imagination, there is one thing that never fails to present itself and prove itself to be true, and that is, that every condition must end in intelligence.

Without this condition prevails, diamonds might as well ornament cast iron, and gold, lead.

To presume that anyone is going to enjoy perfection without being perfect, that devils would be happy in the sphere of angels, is absurd.

In looking for the truth, through the eyes of imagination or stern reality, if possible, let one imagine how he would feel waking up in the grave: what the sensation would be, if he should feel the dust creeping together and assuming his form on

earth; and he was actually conscious that he was really waking into eternal life. Imagine if possible, how he would feel lying there waiting for the trumpet to call him forth to join the hosts of heaven: imagine him, called out of the dark earth to rejoice and sing forever with angels.

When he saw the contrast between his imperfect condition an dthose made perfect through Time and good works, how could he be happy without intelligence and perfection to fit his surroundings?

When the light of the truth dawned upon this imperfect soul, heaven would be a place of torment, and he would look for the grave to crawl back into to hide his awful condition.

We can see this through the eyes of imagination, because there would be lack of harmony in natural surroundings. The drunkard to be happy must be drunk: he is miserable when sober: if not a drunkard, he would not get drunk.

The truth is impressive and important, because it is an endless chain to which every one is attached; we are carried down or up according to our relation to it.

It is impressive and important, because as soon as a man beholds it, he sees the contrast between human weakness and imperfections, and the great-

ness and grandeur of things eternal; only for the fact, that man has all eternity in which to grow, he would be without hope.

When he realizes this, he is encouraged to turn in the right direction and press forward to a high end. Being an heir to eternity he must govern himself according to eternal laws to inherit and enjoy his eternal gifts. When he realizes this, and looks to see what is demanded and where he is, he finds himself in the wonderful mansion planned and constructed by the Supreme Architect of the universe, filled with endless beauties and wonders.

Truth is the product and offspring of Time: it is a light shedding light upon Time, and revealing the contents of Space.

By this wonderful light man looks back to his beginning and forward to his end; and he cannot look at and examine his condition, without seeing and thinking of much more: to look at himself and think of himself, he must look at and think of the One who made him. To do this, he must look at and think of the order of creation: to do this, he must look at and think where the order comes from; and so on, till he finds himself surrounded by infinity and measuring worlds by the light of Time and Truth.

The test of truth, is harmony with Time and Space.

If Time should bring to light the fact, that which had been taken for truth did not agree with it: that which was so taken and supposed to be the Truth, would have to be given up, for Time can stand and Error cannot.

Time is the measure, not the thing being measured. That which does not cover or fill the measure, is deficient; not the measure.

As looking at and trying to know the truth, is looking at and studying creation, as near as we can ever come to the truth, is through a knowledge of the operations of creation—through a knowledge of conditions that control man.

This light cannot be revealed any faster than it can penetrate the mind, and it cannot penetrate any faster, than there is capacity to admit, and ability to understand.

It would take a long time to fill a barrel by putting in a single drop at a time. It would take a long time to dig a large cellar by taking out a single grain of earth at a time: this is the way the truth is received sometimes; it comes in single drops and single grains: then again, it may come like a flood or avalanche. But no matter, which

way, or what way it comes, we must be prepared to receive and act upon its dictates.

Man is a servant under its command, it is not under him.

We come now to look at the text in the light of truth and measure it by the great and perfect measure of Time.

IMPORTANT AND IMPRESSIVE IT IS.

We first look back over ages, and see what man has done; how he has grown and what on; what he is doing, and how doing it; what he expects to do, and what he must do.

When we do this, we see he has grown; that he has been through many things, seen much, suffered much, has much. We also see some conditions have not changed: that man is still on the earth, and still looks to the earth for support.

This condition has stood the test of Time, therefore, it must be the truth. If it is the truth, it must be from the fountain from which truth flows; for there is but one fountain of truth, and that is the wellspring in the everlasting heart of eternity. If this should dry up, life would become extinct.

The truth is impressive and important, because we are effected by it: it is doubly so, when knocking

at our very door and we know we must stand or fall by it.

When we know this, we know we are being lead by the light of creation: when we know this, we recognize the light of the world. If this is true, and it must be the truth if Time says so, the end must come, and the design of the Great Designer must be carried out, no matter how many ages or generations it may take to do it.

Infinite plans and designs are never changed, if they were, they would not be infinite. The whole order of nature would have to be reversed to change the text, "Be fruitful, and multiply, and replenish the earth, and subdue it."

This text harmonizes with man's wants and necessities, the laws of nature and creation. Man is now old enough and wise enough to examine the text for himself understandingly, to look at it in the light of the truth and comprehend its meaning: when he does this, he sees his possibilities and beholds himself in the light of present and future development: when he does this, existence becomes a state of elevation, and an object is presented for which, and on which, to build.

It has, and will, take Time, to prove the full truth of the text: it has, and will, take Time, for man to

grow to fully understand and enter in to the spirit of it; but he is old enough now to see it and shape himself to meet it.

Subduing the earth, as the fulfillment of a Divine command, as the foundation of future development and earthly happiness, as the solution of a great problem, is altogether a different proposition from scratching over the ground as a servant to some one else to get a few dollars to put into poor chewing tobacco and bad whiskey.

Subduing the earth, as a foundation on which to build, as a regulator of the human family and human affairs to provide an independent home, is altogether a different proposition from living on land, without any knowledge or appreciation of its exalted position and relations.

In addition to that which has already been said, I wish to go on record as saying, from this on, replenishing and subduing the earth, will grow in importance—not because it is here asserted, but because natural conditions are forcing and demanding it from every direction, and will continue to do so, until the truth of the text is universally recognized and made the "base idea" of the human family.

Evidence supporting this belief is without end.

The great force back of it, is the increase and spread of mankind: monopoly, poverty, division in society, failures as well as success in business, all point to replenishing and subduing the earth as the "base idea": As the chief occupation, as the true foundation of man.

Those to be supported must live on that which supports them, this is self evident.

Water or any other fluid finds a level, so will mankind. Mankind is not as thin as water, but is a moving substance, thin enough to run in every direction and after everything, consequently must sooner or later find a level. It does not require prophecy or deep penetration to tell this.

Development is the struggles and hardships of birth transferred and continued. This is true of worlds, nations and individuals.

MANKIND IS SPOKEN OF AS THE HUMAN FAMILY.

This family is large and lives on land, not in the water.

By looking at mankind as a family, as a long-lived family, as a large family, as one spreading and growing in every direction, with a father and a mother interested in its development both for tran-

sitory and eternal purposes, it is easy to see, how all things must turn to good, to properly develop the family, and make it see and recognize the truth. This work is plainly and openly going on, even the variegated colors and notions of the family are working to this end, like boards and timbers of different sizes, kinds and lengths, that work in in putting up a structure.

Every time labor frightens capital, every time capital forms a trust and oppresses labor or shows to those outside of a trust they cannot compete with combined opposition, every move of this kind, calls attention to the growing necessity of going out onto the face of the earth and subduing it to maintain independence and manhood.

Another strong indication in this direction is, there is no way by which anarchy can be scentifically and intelligently conducted; it being outside of law and order.

JEHOVAH,

does not attempt to build outside of law and order, and certainly an anarchist cannot hope to go beyond the Great Ruler. As long as the Father of All cannot build order upon disorder, the anarchist is certainly assuming a great deal by trying it.

But by doing so, he serves to develop and bring out the truth of the text; this is the only place where he does fit, or tend in any way towards the slightest good.

Every time an anarchist opens his mouth or gets out his bloody flag, he makes some one think about going out onto the earth, where a living can be had away from the hideous thing; where a man can be a man by contributing honest labor and paying honest attention to the demands and rewards of his mother. By bowing down to and kissing the black face of Mother Earth, he can live and be a happy child, while anarchists are destroying themselves through disorder. Anything as devoid of science and intelligence as anarchy, is to be deplored; but the anarchist is doing his full share in an imperfect and unintentional way towards establishing the truth of the text, by driving people out to "replenish the earth and subdue it."

When it comes to establishing Divine law and bringing about Divine ends, the Supreme Architect works in everything from broken bricks to spotless marble; from honest farmers to ranting anarchists.

The truth must cover all points and work in all directions to prove it is the truth. If a dam was being built to hold water, everything that worked in

to serve the purpose would be valuable, no matter whether it was sticks, stones, dirt, grass or feathers.

It is so in bringing the truth of the text to light, the Divine command, is to, "Replenish the earth and subdue it." If all forces do not support this decree, the text must fail. But where all forces do support it, it is the truth, and the truth must prevail.

ALL FORCES SUPPORT IT.

Man's growth, his wants, his fears, his fortunes and misfortunes; his harmony and lack of harmony; his loves, his strength and weakness, all drive him in this direction and turn to this source.

God must have a foundation on which to stand to be God.

He must have Eternal Time and Eternal Space in which to exist, or He is not infinite. If a limit can be fixed in which He can be confined, or by which He can be measured, then He is a finite and no longer an Infinite Being.

If a foundation is necessary for the Supreme Ruler to stand upon, how much more so is it for those who are ruled by Him? It would be impossible for the Supreme Ruler to make something outside of Himself. While He has to stand and exist on law and order, it would be impossible to make man exist outside of it.

CHAPTER XXI.

THE EARTH AS MAN'S FOUNDATION.

The foundation of anything is that on which it stands: man is of the earth and from the earth, consequently the earth must be his foundation, and the more perfect he makes the foundation, the stronger and more perfect he makes hjmself: the more he elevates his parentage, the more he is elevated.

The earth corresponds to Space in creation. Eternal Space is God's mother: The Earth is man's.

Man is the fruit of the union between spirit and matter, consequently he partakes of the nature of both parents.

If the great work of the Supreme Trinity is in making matter conscious, then the natural and highest work of man is bringing life support and protection out of the earth through labor; this is the first and natural stepping stone to something higher; through the channel of producing that which supports him, he is placed in contact and made to grow in acquaintance with that out of which he is taken and is to continue to make him. The earth is the

kindergarten of existence; the play house where man becomes familiar with the elements and workings of nature, the inanimate, the animate, and conscious animate. The earth is the stepping stone and introduction to elements and things to come.

Man was made in God's image, the same as a baby is in the image of man; a baby possesses the form, nature and elements to grow to be a man; but it requires growth and development to become such; the image without the development, simply means a baby and no man.

PROGRESSION IS AN IMPERATIVE LAW OF CREATION.

One not progressing is falling behind in the race of existence. There is such a thing as unconscious progression, and such a thing as unconscious retrogression.

Time brings out true conditions in this respect but it may take a long roundabout way to do it.

Some things are left to man's discretion, some not; while he loves life and clings to it, he must support it, in order to preserve and elevate it; while this is progression, there is a work going on outside of him, as the result of his action, or non-action, which is a constant evolution and force cre-

ating new condition against him. This force draws to him and away from him at the same time; it tends to build him up and tear him down at the same time In so far as man acts with intelligence and in harmony with the higher aims of natural law, or in so far as he fails, he has a force lifting him up or pulling him down. If part act with intelligence and part do not, there are two forces, the stronger which must predominate; as intelligence is stronger than ignorance, an intelligent minority can overcome an ignorant majority in many ways.

It is not only the business of man to act with intelligence, but impart intelligence; not only for the benefit of others, but for his own safety, to keep from falling a prey to ignorance.

Every one who contributes to the increase of life, should be able to contribute intelligence to direct its growth as well as substance to support it. Without this, it is easy to see, where the "base idea" might be lost sight of, and where there would be many opinions and much confusion.

"A BASE IDEA"

must be established for a foundation, for order cannot come out of disorder, or certainty out of uncer-

tainty: There must be a place to start from and a place to go, to maintain and perpetuate any work. Man should know what he is living for, what on, where and how he gets it, how long it will last, and all about it; to do this, he must have a foundation, and there must be a base and a foundation to the foundation, on which he must stand and live, and from whence all support and all things must be taken. This is given to him, and this foundation is

THE EARTH,

the foundation furnished by nature and nature's God, back of which man cannot go, and from which he cannot depart

These times mean, that Time is revealing and bringing to light natural and true conditions: Father Time is a great detective; he pries into and exposes everything. No wonder all tremble and confidence is shaken when he comes around; the remedy is adherence to divine and natural law, recognizing and bowing down to the truth and loving it because it is the truth.

It is worth all the toil and all the sorrow, to know the truth; if man can be convinced of, and positively recognize the truth in these times, he is

rich, and his reward is sufficient for all sacrificed.

When he knows the truth, he knows which way to go, and what to do; the truth tells and shows him. When the truth shows him which way to go, he has a road without end; one on which to travel where every step brings new beauties and new light. The truth comes to some as a hardship, but when once in harmony with it, they bow down and call it blessed.

Let us suppose the truth was recognized and being truthfully and honestly carried out; that the "base idea" was in full force and operation, and Divine and natural law prevailed in reference to "replenishing and subduing the earth." Conditions would be just as much in advance of anything ever known on earth, as the sun is greater and higher than a street lamp.

Let us suppose the "base idea" was to "replenish the earth, and subdue it." To make and possess beautiful and happy homes; let us suppose, the unemployed, instead of hanging aroung dingy streets, dirty alleys and low places in cities, were building up independent homes on land; breathing pure air, cultivating manhood and womanhood, and were self-supporting and self-respecting; the country would be a flower garden fileld with music, intelligence, refinement and virtue.

Let us suppose, a state exists, whereby great numbers from all classes are obliged, to go into the country and live on the soil, instead of hanging around cities trying to live off of each other through uncertain speculation and poor wits: would such a condition be a misfortune? No, emphatically no. It would be a blessing to the country and humanity. That condition is apparent now.

Those who had to go, may not think so at the time, but after finding how much better they can live from honest efforts, free from endless annoyances and uncertainties, they will thank the misfortune that drove them on the land, hardships and hard times are necessary to development. Debt drives people from place to place; not being able to pay, forces them into new places and new conditions; stoppage of growth in one place, or way, starts it in another.

When a man fails in business, he should not be discouraged, he should comfort himself with the thought, he is wanted and can be more useful somewhere else; a failure in one place, should be taken as notice of being on the wrong track, and a change should be made cheerfully.

It is hard to console poverty, it is hard to praise misfortune, but the world is full of both to be met

and comforted; there is a cause for these conditions, or they would not exist; as long as they do exist, they must be contended against in the best possible way.

Poverty and misfortune, make people think; they test character, and show of what one is made; where they cannot be overcome and held down, they serve to make weary souls more satisfied with death. If every one enjoyed good health, lived in luxury and had all that heart could desire, death would be a terrible and awful thing to approach; but after being storm-bound and tempest-tossed for years on the wings of life, one is more willing to let go; sickness reconciles the sufferer to the end to be met; pain, poverty and misfortune take away the terror.

When a poor, unfortunate comes to die, if without any strong belief in future happiness, he cannot be robbed of the comfort, that he is not leaving any very good thing behind; and with this consolation, he drops off with comfort drawn from misery and misfortune. Hope cannot be robbed entirely, not when misfortune brightens the star.

Conditions that drive people onto land are not misfortunes.

There is a great problem to settle and only the light of the truth can settle it.

How can man grow and progress and keep on a straight road of progression? Growing is one thing, progression another.

Growth can be lop-sided and crooked; the body can grow large while the head grows small; growth and progression must be altogether to reach perfection

A general plan of employment must accompany growth of population to insure proper development and progress; a comparative few can manufacture for the many; a comparative few could produce for the many; but competition prevents this from being the case, and enables all desiring work to find a way of support by earnestly looking for it on the earth.

It is true, a large class of consumers hold an uncertain place between land and water w,ithout a sure footing anywhere, or a sure hold on anything. But by following the text and looking for light, from whence light emanates, they can go to the earth, and by so doing, find they are helping build up paradise.

The conditon that unjoints society is, every one is a consumer, but every one is not a producer; every consumer must live off of labor, but every consumer is not willing to labor and does not. In so

far as the consumer fails to make adequate return for that which he consumes, he is a burden and hindrance to society; every thing consumed, not paid for, represents less to the one who furnishes it.

No man is obliged to hire another without he has something for him to do, with a profit in it; if there is not a profit in it, then it is charity.

The laborer who is able to work for some one else, should be able to work for himself; if he is sufficiently intelligent to point out the faults of the capitalist, he should command credit and ability to handle capital on his own account. The real facts are, there are too many able to consume more than they produce; in the language of trade, they are "long" on consumption, and "short" on production. This is a serious fix in which to be,without plenty of horse sense, backbone, and faith in the earth and the future.

There is a great deal of manhood in man when put to the test; the majority stand ready to go in any direction an opportunity offers to gain support; but in emergencies, opportunities are usually scarce and fail to come when most desired and needed.

When opportunities quit offering in attractive cities, there is but one place left to go for support, if not consolation, and that is to

MOTHER EARTH.

This is always ready and waiting to respond to labor, mother earth is ever willing to take man to her bosom and caress and feed him for his services in return. But she says, "my child, you know my nature and my terms, you must get a hold and clean the weeds off of my face, and for this, the harvest shall be yours in return."

The fruit of the union between the earth and labor is man's support.

Creation is not without a plan; neither is labor without an object. Without wants, man would not have anything to lead or drive him to investigation.

Without investigation, he would not know about things around him; without this, he would not be a man. Without a knowledge of the grand plan of existance, he would be a worthless being; without future hope, life would be a burden instead of a blessing.

Man must be in harmony with the conditons of life, to enjoy life. One of the conditions of life is, that the inanimate must support the animate, and by so doing, develop the conscious-animate.

The inanimate and animate are brought together through labor, the animate and conscious animate, through knowledge. With man, the chain of life

pulls downward to the earth, and upward to the sky. Every time he touches the inanimate earth, and it responds to his animate touch, he is made conscious of life rising from the dust. This is nature developing nature: creation responding to the Creator. That a tramp should be obliged to stop tramping and settle down to work and support himself and beautify the earth is not misfortune, it is a blessing forced upon him.

Times that force people to work, are called "hard times"—this is a misnomer: it is lack of appreciation of opportunity. People who are sick and cannot work, are entitled to sympathy; those who can, are not; any one able to work and help themselves, should embrace the opportunity to show their good sense and sound character by taking hold willingly and cheerfully.

Labor is a law of nature, instituted by the Author of man; knowing how to work intelligently is a sufficient foundation for a fortune.

True character and greatness consist in overcoming obstacles and rising above difficulties; those who have not done this, are never heard of as distinguished or great. The character of a great man consists, in what he has overcome; in what he has raised up and torn down for the benefit of man-

kin; he cannot sit still and become great—only as a nonentity.

THERE IS A DIFFERENCE BETWEEN KNOWLEDGE AND WISDOM.

Knowledge knows the truth, wisdom is guided by it.

Thousands know the truth, who are not wise enough to be guided by it. Wisdom consists, in doing the right thing, at the right time, in the right way; there is a difference between knowing and doing.

Every one knows something about the earth; even dum brutes, look to it and go to it for support, this knowledge born in them, is called instinct, but it is Divine wisdom in an unspeaking form.

To those living on the earth ,the most important thing to know is the use and true nature of that on which they live. The earth and man were made together and belong together, it is the source of his support, wealth and happiness, therefore it is important they should be acquainted.

CHAPTER XXII.

THE EARTH AS A GUIDE AND TEXT BOOK.

The earth is not only the foundation on which man stands, but is a guide and text book for him in all things; it not only shows what man has done, what he is doing, but what he must do; subduing the earth opens every field of thought from the Creator to the common laborer. And while first in importance, it is least sought, and least understood, by too many.

The cause of present trouble, with everybody and everything, is lack of true knowledge of the earth.

The remedy needed to straighten and bring things right, is an understanding of the relation between man and that on which he lives. Man is influenced by the earth, to an extent he is little aware. It is one of the foundation stones of nature; the basis of government and religion; the source from which want is supplied.

It is through the earth, that it is now shown, something is wrong with man. If not, he would not be out of joint and so terribly mixed up as at present.

WHAT IS THE MATTER WITH HIM?

He is not going according to directfions; he is not paying sufficient attention to first principles and the constitution of the Universe. We are approaching conditons, when this is to be made clear.

I wish to go on record, as seeing and reading it from The Earth, and the book of Creation.

The One who gave life, knew why He gave it, and foresaw the effects and results of its increase and spread, and made all necessary provisions for this end. Man has not hid or buried anything in the earth, that he is digging to get out; everything was put there in advance, for his benefit and advancement to dig for, to discover higher ends and designs.

As life grows, and is a part of nature, it is very natural for the part needing support, to look to the part supporting it.

As the trinity of nature, is one and inseparable, it is very natural for the animate to look into the inanimate, and after so doing, become conscious of existing relations.

As life is a growth, as it has parentage, as it has a Designer,, the design of its Author must be the correct one to follow in reference to its development.

It is certainly the correct one, as long as it harmonizes with all other parts of nature and all other Trinities.

If all the mathematicians should calculate, and all the philosophers should philosophise, as to what man should do to gain future glory and happiness, what would they tell him to do?

Make money? Live in debauchery? Or what?

If they could see through ages like seconds, and divine all things; if they had control of life and death, they would say, "let man be in harmony with Time and Space." They would say, "to be in harmony with Time, he must have a knowledge of Time; to have knowledge of Time, he must live through Time to get this knowledge."

They would say, "let Time without end be made glorious with his life, and life in all forms enjoy it." This is what they would say; let the dust turn to life in every form to enjoy life as it now does."

They would say, "let hope of the future and memory of the past blended for music, and as the band of life touches the chords of Time, let it awaken everything to harmony and rejoicing." This is what they would say, this is what it is now. Tim is revealing to man, that which only Time can reveal.

Time is revealing, that life is a universal and continuous growth; that it is a growth, which must eventually settle itself, in harmony with itself and universal conditions.

Life begets life, and it is going to take life to regulate life, and plenty of it.

By looking into the conditions of life, the millennium is a matter of almost mathemathical calculation. It is only a matter of Time, when contentions in life must wear themselves out; when life must find a common level and settle down in harmony with itself; this is read through the earth, and through the growth and spread of life.

As life grows and spreads, not only individuals but nations are coming together on a common level. This is natural law.

Life, in Time, will cover the earth like an unbroken vine; there is more commerce now between nations than between the states of the union a short time ago: no more is thought of going to Europe, than to an adjoining county.

No more is thought of meeting people of all classes from foreign lands, looking for lands and making homes in this country and putting a voice in the government, than finding ourselves here doing it.

Life, is growing and spreading, apparently unnoticed: that it has an effect upon the earth, and all other forms of life, is without question.

These times mean, that the stream of life is rising and spreading: they mean, that the world is flowing together and getting whiskers.

These times mean, the world is becoming conscious of a changed condition through growth: that it is approaching a condition of manhood and womanhood, and must govern itself accordingly.

When I see a dog sucking eggs, I cannot make myself believe he is raising chickens—only to get the eggs out of the nest.

When I hear some people talking politics, and see them forming organizations to make times better, I feel as though I should be criminally negligent, by failing to tell how it looks, from a natural-law stand-point.

If I saw a man standing on the edge of a lake without a boat, too deep and wide to swim over, contemplating how he would cross; and he concluded the way to get over, was to drink the lake dry, and walk over on land, and when over, spit the water out and let it form the lake again, I feel as though I should be criminally negligent, if I fail to tell him, he would drown himself, when he came to

expectorate freely. That he would find himself right in the middle of the lake, the place he was trying to avoid and get around.

When I hear men complaining of employers, telling how mean they are, and strike to get rid of grievances, then turn around and strike the one who is willing to take that of which they complain and refuse to accept: when I see the position of one pursuing this course, I feel as though I should be neglecting an important duty, by failing to tell just where he stands in relation to natural law.

This publication is absolutely without malice or prejudice against any one.

I never went on a strike, never struck any one to hurt them, and was never hurt by being struck outside of a few gentle corrections when a boy by those in authority, who claimed it was for my benefit.

Every honest laborer is entitled to profound respect, regardless of nationality, color, occupation or wages. Being born as naked as any baby who ever came into the world, I believe I know what I am talking about, and can be legitimately classed among laboring classes. In expressing opinions on the subject, I do it through education received from experience, rather than a school house. My

schooling consisted in being allowed to observe every day events as they passed by, if too much time was not taken from work to observe them: in addition to this opportunity to observe, I have received knocks in business hard enough to knock a base ball clear over an unorganized county, so I feel as though I can justly claim the honor and distinction of belonging to the laboring classes, and have labored hard, to find out the best way to get along.

Being obliged to work is not my trouble, that I may get so I cannot work, makes me feel very serious—sometimes really sad.

My disposition is not to oppress labor, it is all kindness. If I could have my way, I would feed every laboring man on roast lamb and tame honey: I would have a large white napkin under his chin to wipe the brown gravy off of his whiskers and save his shirt bosom. I would have a ruffled pillow case for him to lay his weary head on when he lay down at night after a hard day's toil. My will is good and my sympathy and respect is good as far as any one is able to use it. But if it would furnish any real support, I would live on it myself.

The question is not, what we would like to do, it is, what we can and must do.

Man did not make the world—he did not even

make himself—but he is placed in the responsible position of being obliged to take care of himself.

Now, what is the best way to do it?

We say, he must work. There is great complaint in the field of labor: what is the matter, and how is it to be remedied?

I am in the same fix as all others, and only one of one billion and seven hundred millions in the wide round world, have to make a living against competition: the question of a living, is equally important to all, for all are looking for and must have it.

What shall I do? Try to put every one out of my way, or make up my mind there is room enough for all now on earth and all to come?

I am glad there is not one in existence obliged to furnishe me employment; if there was, it might spoil me from being independent and trying to be self supporting.

After looking around and thinking, as far as competent, I think after thinking, that I have made a very valuable discovery in reference to independence and self support: I have discovered, that a man can be very happy and independent and highly respectable living on land.

Eighteen years residence on a prairie farm in the

Red River Valley, not only convinces, but proves this to me.

LIKE MANY OTHERS, I LIKE CREAM.

To get this, it is a pleasure to say, I can milk a cow and am not ashamed to do it.

Then there is veal: who is not fond of that? It is easy to get this by feeding a calf.

It is true, every one does not like to feed a calf; neither do they enjoy its society. The calf is born with the idea of a chronic politician: it is born with the idea, it should have a teat in its mouth or three or four of them at the same time, and that itshould never let go of any of them for the benefit of anyoneelse.

And when you undertake to remove this idea, and reform it from this selfish style of thinking it is apt, and frequently does, slobber all over you.

This is not considered by some, the most agreeable work on a farm. Especially, where you only have one suit of clothes to wear week days and to church on Sunday, when the minister gets there. But it is necessary to be done for your benefit as well as that of the thoughtless and indifferent calf.

The calf can be forgiven for its calfish ways, when a calf: for in after years, it walks into the slaughter

house a large, fat, fine animal and lays down its life for what you have done for it.

It is full of juicy meat and tallow, and gives you a fine hide to make into an overcoat, or make up into shoes or a fur bed quilt: all because you fed it and treated it well when young and tended.

A man could not show a greater appreciation or make a greater return for kindness than this.

I am glad to say, I like calves and can feed them cheerfully when I think how kind and appreciative they are. It is not every one who enjoys weaning a calf and teaching it to drink. Because the calf raises so many serious objections to giving up the born idea. When you put your finger that has a horny nail on the end of it, in its mouth, and no hole in the middle for the milk to flow through, it rolls up its eyes and looks disgusted and resents the imposition by giving you a milk punch, or a milk shake, that comes nearer being a milk bath than anything else. But this only occurs a few times a year and under peculiar circumstances; when you are trying to take the nature of a politician away from it.

THEN THERE ARE FRESH EGGS ON A FARM.

Think how nice these are and the many delicious things they make. Perhaps it is sinful in me, but

I actually feel proud and haughty to think I have hens that lay eggs: This industry of the hen, makes me feel independent; and I am not ashamed to feed her, because she seems so honest in her work and tries to do so much to please me.

Some people rather go to a grocery stors to get their eggs; but it is much pleasanter to deal directly with the hen, and leave all "middle" men out. There is an honesty about the hen, that is reliable. She never cackles over an egg that is a year old. If she makes a full over anything, it is something fresh.

The rooster is different from the hen. Still, he is a bearable bird. It is true, he scratches in the garden some and makes considerable noise crowing around; but after all, he possesses nobility of character: he is very fond of the hen's society and a great fighter. I have seen a rooster leave a half bushel of shelled corn and run ten rods to whip another rooster when he was not doing a thing.

It is not everyone who likes to feed swine on a farm, or any where else. But it is very profitable, if not so pleasant: it is just as agreeable to wait on one with four legs, as with less.

The hog is a peculiar animal; it has some ways about it, you cannot admire: it tries to run over all

the other hogs and get all there is; but this is its nature, and in the end, you get the benefit of all its peculiarities. It returns you nice hams, spare ribs, lard, head cheese, sausages and souse, for the trouble of waiting on it: the hog is next to the calf in point of appreciation: and my pride rises, when I think I can feed this animal, and in return he pays me a good price for it. It is not so much the society of the hog that I take pride in, as its value, when dead.

Then there is the horse on the farm. Is not that a noble animal?

It carries you and draws you around, and does your work and is an agreeable companion. It is easy to saddle a horse and harness one, and make up a nice straw bed for it. I feel quite elevated to be able to this this. It is just as honorable to wait on a horse, as do some other things.

But it will not do to brag too much about accomplishments and comforts; it might look as though I had, or was getting the "big head" from being on a farm, to boast so much of ability to feed calves and do so many useful things: It does not cause any blush however, to acknowledge that I can and am willing to do it, rather than go hungry. It is not only believed in, but considered a

great privilege and duty to be able to get a living from the earth.

The one who does not look at it in this light, ought to have something better to do, or not find fault with this.

Then there are nice vegetables and fruits. Think of these.

It is not hard to pull weeds and hoe, when you know in the fall you will have a cellar full of potatoes, beets, onions, carrots, turnips, squash and cabbage heads, to pay for your labor. When you know you will have a year's living ahead, and cold winter days will not worry you about something to eat. Every individual, no matter how poor, likes good things to eat: The man who has a good appetite, never refuses good things, and if he has willing hands, and able to work, he can always be sure of something to live on by working on The Earth.

The man who has labor to sell, is no different from any one else, who has a commodity for sale; and labor is only worth what it will bring on the market, or what other laborers will furnish the same commodity for. This is a natural law of trade, and so far, it has puzzled the wisest strikers and thinkers, to find a way to get over or around it, without discord.

I am not familiar with labor troubles, or the way to settled them. But I am in sympathy with the laboring man, because I am obliged to work to live. My views and opinions on a strike are not offered or expressed on account of their value, for my observations have not gone any farther, than to observe the difficulties of a strike, and the way in which they usually end.

The strikers' intention is undoubtedly good, but the result of his action, is not always satisfactory to himself, or anyone else. If he could gain that which he desires by striking, he would be a great success in his line of reform: but my observations of his endeavors to get out of a hole, have only been particularly recorded, as far as it agrees with the text which is being advocated. When it gets beyond this, I am entirely at sea, and wish to be left out.

THE STRIKER IS A USEFUL PERSON.

Not so particularly for himself, as the world at large: his value does not consist so much in extra stores carried home for the support of his wife and children, as in bringing the extreme elements of society together, and in illustrating a great truth: he is a living picture of the increase and spread of

life; he brings out this feature of development to perfection, but very often at a sacrifice to his own dinner pail.

When a striker strikes, he has to have something to strike for and at: he usually strikes, as he supposes, at a millionaire ahead of him. The minute he does this, the millionaire is naturally not pleased with his action, and looks around for some other gentleman more kindly disposed to take his place. When he finds one more docile and willing to do this, without irritating him by asking for higher wages; the gentleman who has struck, calls the gentleman willing to take his place, a "scab"; and not infrequently deals the "scab" a blow that makes him see stars; and there are cases on record, where he has removed him from the earth entirely, for offering to take that which he refused.

To see the exact use of the striker and appreciate his usefulness to the world, the whole situation must be taken together. Here is the difficult feature of a strike.

As soon as a striker strikes, he is between two fires, both of which are quite warm. He has the millionaire in front of him and the socalled "scab" behind him: these two extremes are trying to get together, because the original striker has aroused

both by attempting to keep them apart. Only for the striker striking, the millionaire and "scab" might never seek each other's society but through the action of the striker, they clamor to know each other and become friends; and when once acquainted, they talk over business and enter into business, while the State Militia, or United States Army, stand over them to enable them to unite their interests.

If the striker did not strike, the "scab" and millionaire might never have gotten together: the "scab" might have starved to death only for the striker introducing him to his rich employer: through the action of the striker, the millionaire and "scab" are brought together, in this way, he serves as a self-constituted committee or introduction, to give another man his place. Human nature is a very queer thing: when once acquainted, it often forms strong attachments, and the "scab" and millionaire become inseparable friends.

The striker has a double load on his shoulders, he has not only capital to put down, but all the unorganized and unemployed labor besides. He has an army in front of him and one behind him to conquer; he has to whip all of the extremely rich and all the extremely poor at the same time; this is cer-

tainly a hard position to put the best fighter on earth in and expect him to succeed.

A striker is like a man elected to office who assumes to be larger than his party after election; when a man elected to office crows at election over the party he has defeated, and when in office, turns around and undertakes to reform the party that has elected him, he is seldom returned the second time to play the same trick.

When it comes to reading the future, and presenting the signs of the times, the truth is not concealed or turned down, no matter where or who it strikes.

The striker is useful, by calling attention to the independence of the man living on land, out of debt, getting his living from the earth, by doing his own work. To the one, who can go to bed and get up when he pleases and be his own master and own servant.

If all men were intelligent and honest and of one mind, a strike could be made successful: when this is the case, the majority of mankind, will find themselves on a little farm doing their own work: when they get to this state of perfection, they can starve capital into submission, instead of themselves. The only class who can maintain a strike successfully,

will be, the independent landowners; those who can live on the earth, while bringing the rebellious capitalist to time.

Every laboring man should have about ten acres of good land, somewhere in the Great Northwest, with a good root cellar on it, that will not freeze; then he would be in shape to hold an argument against the money powers, provided he kept a mortgage off of his land.

When all conditions are considered, and the truth looked squarely in the face, it is as solemn and impressive as looking into another world.

It is so solemn and important, for one, I do not propose to depart one inch from natural law, not even to contend with anyone about furnishing me employment or compensation for it. Nature has wisely provided a way for me and all others to live: by examining the title to my claims in creation, I find, I am in partnership with the Great Creator Himself, He furnishes the seed and soil, and all I have to do, is furnish the work and take all the crop for pay; and by doing this, I find, I can live like a King; and in the absence of everything else, the elements make pretty good society.

I now wish to go on record, as fully endorsing Moses as to the course and work of man on earth:

I wish to go on record, as seeing him with new tables of stone on which is inscribed, revealed truth: truth revealed by the light of Time. When Time reveals the truth, it becomes a fixed part of creation, when man sees and comprehends the truth, he becomes the intelligent or developed part of creation.

When Time, fully reveals to all, that the way to "dominion" is to "replenish the earth, and subdue it," then human beings can multiply, and all forces of nature will drive them in the direction of the highest development; because then, through the truth, they will know the object and use of all forces; the dawn of this is now approaching, and that which was clear to Moses in the beginning will be clear to all in time to come.

When man is in the dark and without any knowledge, only the light of the past, he should follow the knowledge gained from that until he can get a better and clearer light of his own.

CHAPTER XXIII.

WHEN ALL ON EARTH WILL BE HAPPY.

All on earth will be happy when the Bible is recognized as a Book of Science.

"Whatsoever man soweth, that shall he reap."

Here is natural law, plain enough for a child to understand.

"For they have sown unto the wind, and they shall reap the whirlwind."

It is impossible to touch anything without exploding a large piece of natural law.

FAITH IS A SCIENCE PURE AND SIMPLE.

Faith is a belief that something exists, or will exist.

The science of faith is, the minute any particular thing is believed, you are under the influence of that in which you believe; or in a state, you would not be in, without faith.

Without faith, you would avoid the influence by passing around it. Faith draws you towards and under an influence; want of it, turns you from it.

If a man had faith in a business enterprise, he

might put in, both money and labor; if not, he would not put in either.

It is easy to see, that faith, is one of the oldest and simplest of sciences.

If a man had faith in a woman, he might love and marry her; if not, he might hate and shoot her —either before or after marriage.

THIS IS NATURAL LAW.

One who drinks whiskey, is under the influence of whiskey. One who believes in Heaven, is under a different influence from one who does not. One acts according to belief—without he is a hypocrite.

Where is Heaven? It is wherever harmony exists with the Supreme Ruler.

Where is Hell? It is all the territory outside of Heaven. It is a condition, not a place; it is the state of the imperfect.

How can one get around or out of it? By becoming perfect. If Hell is a place inhabited by the imperfect, and embraces all the territory outside of Heaven, there must be some of it here

ON EARTH.

We will not look farther. This is not the subject we started out to introduce or discuss.

When faith is treated as a science, all mankind will be religious; for through natural law, they will see and feel their relation to a Supreme Being.

Religion, is the relation of man to his Maker.

When religion is treated as a science, the question will not be, "Are you a Presbyterian, a Methodist, or a Roman Catholic? It will be, "What is your relation to Future Time?"

To determine this, will be decided by natural law.

When a doctor enters the sick-room, he feels the pulse, takes the temperature, looks to see what part is out of harmony with nature, and what caused the disorder.

He looks at the tongue, to see the effect of what the patient has been eating; he then works to restore health by applying remedies to restore natural conditons.

When a man is religiously out of order, he will be examined and treated by a

SCIENTIFIC PREACHER,

something as follows:

Instead of asking the patient what he has been eating, the first question will be, "What have you been thinking about?"

Then his tongue will be examined, to see what he has been talking about.

After this, he will be asked, what his belief is, in reference to the future What he knows about the nature and operations of Time. As to belief in the future, having an immediate and strong effect upon the present; and how, through this means, every one can enter instantaneously into a state of happiness or torment.

When one suffering from imperfect relations with creation, answers these questions, the Scientific Preacher will understand his disorder, and go at him something like this:

If the patient says, he is without clear ideas as to the future, that he does not understand the Science of Faith, or how to enter into relation with the Supreme Being, he will be treated for this deficiency in his life. He will be pronounced deficient in scientific knowledge in reference to faith, and sent to a

TIME AND SPACE HOSPITAL.

And in the hands of a scientific preacher, he will be changed from a blind spiritual dwarf, to a giant light.

The scientific preacher will say, "Your trouble is

not lack of appetite or sleep, it is a chronic lack of knowledge; a widespread trouble from which millions are suffering.

You are not altogether to blame for this condition, it is inherited from your ancestors"

Then the Scientific Preacher will work to remove his blindness in reference to the future by teaching faith as a science, and in this way, will make him see great and wonderful things ahead, and feel them at present.

Religion being the relation of man to his Maker, the only question concerning man is, whether the relation is a perfect or imperfect one.

The fact that a relation exists, is beyond dispute. The nature of the relation, is the all-important question; whether one of harmony, or otherwise.

The perfect relation is called

HEAVEN.

Heaven is a harvest from the seed of purity, charity and love.

The imperfect relation, is called Hell. A harvest from bad seed.

The way to reach Heaven, is by sowing seed recommended by the Supreme Ruler.

To reach perfection, all applications for supplies and assistance must be addressed to

"THE AUTHOR OF LIFE."

The One who grants leases to life, puts in the lease, what must be done to reach perfection.

The Great Giver, lays down the law, and it is

NATURAL LAW.

When religion is treated as a science, sunshine and happiness, will not only exist, but be made to grow everywhere like flowers. And they will not be artificial flowers either. They will be those loading the air and filling the heart with fragrance.

Happiness is frangrance from the blossoms of intelligence.

The avenues leading to intelligence are through science, and the parents of science.

God is the Father, and want planted in man by God, is the mother science.

Ways discovered by man, and to be discovered, to meet his wants are properly called science.

Man's natural wants are numerous and varied.

The desire for food is a natural want, and must be met, or the lease to life is canceled through failure to comply with its terms.

Clothing, shelter, protection and assistance in different ways, are necessary, according to conditions in the lease.

Life creates a desire and appetite for more life, the same as strong drink creates a desire and appetite for more strong drink.

The wants of life, start a search for the foundation and support of life. One of the peculiar features of want is, it is never satisfied until it knows and has everything. The growth and spread of life, keeps up the growth and spread of the search, for its foundation. The more life grows and spreads, the greater the weight on the foundation, and the greater the importance of looking after it.

In teaching religion as a science, let us put faith under the microscope.

The death of man, suggested and still suggests, the Hereafter.

Only for death, the thought and study of life to come, or a future state, would never have been thought of, for there would not be anything calling for its study.

When death separated friends and family, when the living saw loving forms fall into the earth like fruit from a tree, man was introduced to the most serious change and feature in existence.

When others went never to return, tears flowed down his cheeks, grief filled his heart, his bosom heaved with sorrow. And in time, covered by

frosts of hoary age, like the snows of winter, younger generations laid him back in the earth from whence he came.

GRANDFATHER IS GONE.

His place is vacant; he is greatly missed; others sleep by his cold form. For years before he went he mourned for those gone before; he told how they were missed and how he longed to see them.

(Time goes on, and a precious one is snatched from the arms of a loving mother. With grief inexpressible, this jewel taken from her tender care, is handed over to the cold, unfeeling embrace of mother earth.

God, with all his infinite power, cannot wipe out the fact, that this treasure now gone, has been in material form in life.

Infinite power cannot wipe out the fact, that the press of its tiny hand and pure kiss have been felt; that its loving arms have entwined the neck, its laugh filled the house with gladness, and its voice driven away care.

But that which was fond remembrance, is now only memory of the past.

Gone but not forgotten; absent but ever near.

By day and by night, a sorrowing mother thinks

of it; it fills her heart, it is in her thoughts, and her thoughts are with it.

In hours of darkness, when all is silent, her pillow is wet with tears; she thinks of it in the cold earth, she wonders where it is, and if any one is making it happy.

Days, weeks, months, come and go; but it is no less a part of herself; she lives a double life; she is here and not here; her thoughts are now a part of her existence, and she lives and mingles with them far away.

Spring time comes; wild flowers bloom by the little grave; wild birds sing over it; the earth presents evidence every where of life after death; dead grass is covered by green; the forest is in full leaf, the orchard is in full bloom; fragrance from the apple blossom and wild plum fill the air; sunshine sparkles everywhere; and song birds add expression of joy to life.

After a day of unshine, frangrance and music of birds, she sleeps and dreams.

She dreams her dear one comes to her; that it touches her. She feels its little hand as of yore in her bosom; its silken hair is against her cheek; she hears its heart beat as though it had run to meet her; it kisses, and tell her, it loves her.

Her dream is so vivid and real, she is awakened by it as though embraced by one living.

It is the lonesome hour of midnight, and she awakes startled and frightened.

She says to herself, "What a dream; it seemed natural and real enough to be true—but it is only a cruel dream."

It makes a deep impression on her; one that is never forgotten.

She tells it to friends in the morning and thinks of it through the day.

It is only a dream, but someway, she feels better after it.

IT IS A LOVELY DAY.

The air is balmy; the blossoms smell sweeter than ever; the birds seem more inspired than the day before. Her heart is lighter, her spirits more cheerful; she knows not why.

SHE IS FILLED WITH HER DREAM.

It was so real she actually feels as thought her dear one had been seen and felt. Everything about it is bright and beautiful; surrounded by birds and flowers; it is happy.

This picture is so pleasing, she never turns from it; nature and love, stamp it on her heart to stay, and it becomes the light of her life

That her dear one has lived cannot be denied; that it is gone is equally true; that it was, and is, a part of herself, is a fact.

That it now occupies a place in her life that is sacred, one hallowed in memory, is beyond dispute.

She sees and remembers it in all its loving innocence. It is without a stain or fault before her eyes. It would be impossible to be otherwise, because it was spotless and pure. It would be impossible not to think of it as happy, for it was happy.

It would be impossible not to picture around it beautiful things, because it was beautiful; and as she thinks of it, all around is beautiful.

Yes, it was all a dream; but it made a deep and lasting impression, one to be related and impressed on others.

Years come and go; it is still before her.

Some way, the world has changed and looks differently to her; she feels that she is going to meet some one.

This is natural, because some one she loves, one most tender and dear, is gone from her; and she wants to go and see it.

For the benefit of those suffering from lack of faith, for those afflicted with future blindness, for those crippled by doubt, let us look at this mother in the light of science.

Let her be placed on the dissecting table, for the benefit of knowledge to mankind; not vailed in black and shut up as a creature of mourning.

After dissection, a Scientific Preacher would report, "the life of the mother, is different from any other, and teaches that which only the mother can.

The female represents Space in the Godhead; consequently, conditions in Space can be measured and determined through her better than any other medium.

The true mother is a true lover. When those she loves are taken from her, she does not have to be told she has lost something, she knows it; whether she be Savage or Christian Queen.

By dissecting the nature of the heart, it is found, that want creates desire; desire creates love; love creates hope; hope continued, creates faith.

Here is a natural and perfect chain, starting from the mother's heart, connecting Heaven with earth.

Man was made with want in his heart; it is not something cultivated; it is something born in him.

Want was created to be satisfied; food is as nec-

essary to satisfy the cravings of the heart, as the stomach; the only thing that will satisfy a mother's heart when separated from those she loves, is being united with them.

A mother's love is very beautiful, being beautiful in nature, it naturally pictures beautiful things.

The mother's heart is the fondation of Heaven.

The female, being the representation of Space in the God-Head, the mother's heart is a load stone or magnet, pointing to those in Space, separated from her by death.

Being full of love, and those she loves being beautiful to her, Heaven is painted from this love in her nature, for those to dwell in, whom she loves.

The mother did not understand this at the time, but does now; her dream was the

BIRTH OF HOPE.

Brought forth through tears and undying love. It was Time uniting life to form a continuous and unbroken chain to correspond with itself. It was the consummation of a union between Heaven and Mother Earth; it was hope crystalizing into faith under the force and operation of natural conditions in the mother's heart. It was her life spreading out ever a broader and more beautiful field; it was the

bright future, bowing down to kiss the present, and lead it through doubt and darkness to a better land. It was Time caressing Time; it was the shadow of Heaven, filled with music and beautiful spirits shining on the earth to light the chamber of death with

FAITH AND HOPE.

After years of toil, she passes away happy. She has a Heaven to go to, because all that is lovely and pure is before her, and has filled her with dreams of happiness.

Her dreams are no longer dreams, they are realities.

She has lived under a sacred influence so long, it controls and guides her; under this influence, she received light and strength to stand the battle of life; under this influence, she has strength enough to meet the future. She lived in a dream started by love, which ended in faith, stronger than any stone fortress ever built, and with this faith, she faces eternity.

Infinite power cannot wipe out the fact, that her thoughts have not followed and been with those she loved in the far beyond.

Infinite power cannot wipe out the fact, that her

thoughts are a part of her being, and the intelligence by which she is guided.

In her thoughts, she has stood by the crystal water of living springs. In her thoughts, she has heard the music of angelic hosts; she has traveled from star to star like a sunbeam, and walked in golden streets with her dear one; and she cannot be robbed of her faith and hope; for in her thoughts, and every part of her intelligent nature, she has seen and felt for herself, and drank from the well spring of the heart in proof of it.

Faith is the simplest and oldest of all sciences.

Everything in creation has a good or bad influence; the only thing needed, is intelligence to select the right association or influence to be under or with.

When people tell what is, or what is not, who have never looked or been in certain directions, who have never been under certain influences, or had faith in certain things, they might as well shut their eyes and try to count the stars, or say there are no stars, because they could not see them, with closed eyes.

The minute one has faith in anything, good or bad, the effect is as instantaneous as electricity. For as soon as possessed of faith,youareunder the

influence of that in which you believe—otherwise, you do not believe.

When the scientific preacher operates on one blind to faith, he will not use chloroform.

Want of faith is a peculiar kind of blindness. A patient may be able to see some objects clearly, and others not at all. When the scientific preacher treats this trouble, he will operate on the mind, not the eyes. He will operate so the patient can see the future clearly, by putting new thoughts in his head, and getting him to throw his old ones away.

Like everything else, faith rests upon natural law.

Faith is a belief that something exists or will exist.

Hope is a desire to attain that something. One might believe, in fact know a certain thing existed, and not have the slightest hope of attaining it. In fact, know it could not be attained.

Many have faith there is gold in the earth. But every one does not hope to dig it out. In fact, the majority know they will not.

To have faith, there must be knowledge, or belief, that something exists, or can be made to exist.

Hope exists when knowledge is entirely absent These are the generations of

FAITH AND HOPE.

Want begets desire; desire begets love; love begets hope; hope begets faith.

When one has strong faith that something exists, and hopes to attain it,

CHARITY

is called in to make it possible. For experience teaches, that about ten thousand falls with occur, if the road is very long, before a desired end is reached.

And without Charity to encourage the one hoping for higher things, not to mind the many failures, he would lose faith and fall by the wayside.

The Scientific Preacher will interpret the Bible through Natural Law.

CHAPTER XXIV.

A CONCLUSION.

It is safe to go on the principle, if the first words spoken to man are not true, the Bible might as well be put aside.

But when the first words are found to agree with the laws and order of creation, it is not necessary to look farther for the truth, for the truth is found.

One word of truth lasts forever, for all things are governed by it.

That the way to "dominion" is to "replenish the earth and subdue it" is clear; for from this source the hungry are fed and the naked clother.

Upon this text, the world must stand or fall.

The effort should be, to beautify the earth for the benefit of man and the glory of his Maker.

When the Creator looks down upon this earth, He wants to see a beauty spot, inhabited by intelligent beings. He wants to see happy homes, filled with peace and love; this is the natural desire of a Father.

The text is sufficient to furnish work for every hand and heart through time to time.

It is inspiring, because infinite; it is impressive,

because it embraces every part of natura and all industry. The life of man has scarcely served to introduce it.

When the Bible agrees with natural law, it is self-interpreting.

Where a passage presents the truth, so the truth is seen and felt; it inspires confidence in the whole book.

It is impossible to examine any work with interest or understanding without the key to the front door.

The Bible is a book, based upon cause and effect; otherwise it could not stand. It is founded on principle, not fancy; fact not pre,judice; truth, not favoritism.

The reason so many lose the way, illustrations, used to present the truth, are taken for the truth. They look at the story told to illustrate the truth, instead of the truth illustrated by the story.

Its strength and grandeur is in making life cover Time and Space.

It teaches faith in a Supreme Intelligence, and hope to future happiness. This doctrine is beautiful, taught or found anywhere.

It is beautiful, because it makes man what he

wants to be and should be, a great being, with a great future.

It is beautiful, because it makes God what He should be, a Great Being, possessing supreme love and wisdom.

The characters introduced and stories told to illustrate truths and principles found in the Bible, are another thing.

There are men to-day, a thousand times smarter than some characters in the Bible; but to illustrate a principle, or show a truth, they could not do any better than the poorest one in it.

Take the story of Jacob, for instance. There is nothing in Jacob's life or character to stamp him as a great man; but the teaching, illustrated through him, is sublime.

Jacob, as a man, was an exceedingly common character. He left home a poor boy, as thousands of poor boys leave home to-day, to seek a fortune. He slept in the wilderness on pillows of stone—tramps are doing the same all over the country. He started in life by tending sheep for his board; this was very honorable. He took two women for fourteen years' labor; as a man of business he does not show up any brighter than some men of to-day.

But the truth illustrated through him, is beyond doubt.

He dreamed he saw a ladder set upon the earth, the top of which reached to Heaven, and that the Angels of God ascended and descended on it.

Here is a boy, who left home to escape a brother's wrath, in a wilderness, full of fear and trembling; but he dreamed he saw angels, ascending and descending.

This is sublime, because it connects earth with Heaven; the present with the future and life with hope. It is beautiful, because true; and grand, because man wants and needs it.

He is alone and a sinner. Seeing angels, even in a dream, has had an effect upon the whole world, and will continue to have.

Jacob's life as a sheep herder, is very remote from principles of the Bible; only as it shows, every man must work for a living, and he was man enough to do it.

Seeing angels in a dream, was as good as any other way, as long as through this means a connection between the present and the future was discovered.

God is either everywhere, or nowhere; all things, or nothing. He must be recognized by poor boys, as well as bishops, or He is not God to all.

But he is God to all, and a

TIME AND SPACE GOD AT THAT.

He impressed Jacob in a dream, with the future of life. It was only in a dream, but it was a truth. One he could not keep still about. And by following the discovery made through this dream, he gained great strength and glory.

If a man should discover a gold mine, he would not have to be very intelligent to tell about it; he would have to be wise to keep still. And it would not affect the gold, either in quantity or quality, whether the discoverer was black or white; whether he dreamed it out, or dug it out, if the gold was only there when the world came to look to see if it was true.

The life of Jacob cuts no figure only as he discovered and reported an everlasting truth; something of wonderful importance.

And if he had married an old maid, thirty years older than himself, and never hal any sons, and had seen angels in the woods, or on the prairie, the Bible would be just as great and grand as though God had come down and walked around on earth and put up posters that He was here.

Jacob was a discoverer. Instead of discovering a new continent, he discovered angels, and reported it to the world; and every one has been looking for, and wanting to be an angel ever since.

CHAPTER XXV.

OUR BEAUTY AND STRENGTH.

A view is only grand and inspiring where one can see in all directions. Life, is only grand and inspiring where connected, and can be seen on all sides; where past history makes for it future light. Life is grand, where it harmonizes with the trinity of time; where the past and present stand hand in hand like loving twins, waiting to embrace their elder sister the future.

What is man without a future?

What is a country without a future?

What is a God withot a future?

The future of America, is an important subject.

This nation is the hope of mankind; it will never be blotted out, as long as the "base idea" is

THE UNMORTGAGED HOME ON THE SOIL,

and the colors in the American flag stand for the trinity of patriotism.

It is an impressive fact, that the founders of this government, adopted a national emblem representing the principles of the trinity.

[This shows, that from association, if not education,

the patriots were under the influence and inspiration of nature and natural law.

It would be easy to read from nature why the American flag was adopted, if not a word had been written or spoken in reference to it.

Here is its Natural Law History.

When the soldiers of 1776 were fighting for liberty, their thoughts were elevated above tyranny as high as the stars; and as expressive of this thought, the stars of Heaven, are found on our National emblem.

When the patriots poured out their blood for Independence, as the stream of life ebbed away on the field of battle, they closed their eyes in death, looking into the blue sky.

The undying blood of patriotism, shed for right, justice and country, resting upon purity of principle, and faith in the Ruler of the gilded Heavens above, is expressed in "red, white and blue" on the American Flag.

Our flag is a perfect and most glorious trinity, suggested and brought forth by nature and natural conditions, surrounding the lives of the American Fathers.

If the Deity Himself, had handed down an emblem to the American people, with a note of ex-

planation, he could not have delivered a more perfect representation of principle. The principle of the trinity represented by the American Flag, is the principle upon which all things are founded.

The American Flag, is not only a National, but a

NATURAL EMBLEM.

It not only represents country, but life and universe.

If the fathers had studied six months, or longer, to decide upon an emblem, they would at last have settled on this one; for all conditions and surroundings suggested it.

If the blood of patriotism, the pure white thoughts of principle, the blue sky above, filled with stars, had not suggested it, the white man between blue days ahead of him, and red-skinned Indians sneaking up behind him with a tomahawk, would have suggested the idea of

"RED, WHITE AND BLUE."

Then, there was the red fire and blue smoke of the cannon, that blew the life out of "white livered" Royalists, this was very suggestive of "red, white and blue."

The British soldiers that wore red coats with

white belts around them, carrying the white flag of surrender, with a deep blue look upon their faces when they laid down their arms and went home to tell how it happened, was very suggestive of "red, white and blue," and a trinity of colors suggesting thoughts to be preserved in a flag.

There was too much "red, white and blue," all around, about that time, to very well see or think of anything else, and these colors naturally float over us.

National history, can be interpreted through natural law, as well as the Bible.

In addition to the trinity of colors, suggested by nature and natural law,

THE AMERICAN EAGLE

was given a place as a national emblem for the same reason. Natural conditions suggested this bird to go with the flag.

When nature backs a forefather, or any other father, he is an "up-to-date" parent.

CHAPTER XXVI.

THE KING OF BEASTS.

The Representative of Great Britain at Home and Abroad.

Great Britain believes in Kings; she not only believes in them, but raises and keeps a stock on hand, so if one dies or happens to play out in any way, another stands ready to slip right into the harness and go on with the royal coach.

The English, are something like the balance of humanity, more or less greedy and grasping. They were not satisfied with having two-legged kings to sit on a throne, and standing around waiting to be called to get on; and by marrying and intermarrying to preserve what they call "Royal Blood," but they went out into the woods and got a great big chuckle-headed animal called

THE KING OF BEASTS,

and adopted him as a representative of their nation.

They set this animal king up on his hind legs. To make him look imposing, they put a double twist in his tail, and to make him look more like themselves, they put a snarl on his face to show their character.

Anything that has the appearance of being a king, they have great respect for, and want as a member of their royal set. They took the king of beasts as a representative of royalty, on account, not only of his royal strength, but his royal capacity to roar and growl.

This four-legged, yellow-haired, bushy-headed king they caught and took out of the woods, was taken to be emblematic of the greatest people on earth—which they supposed was them, in a dangerous form. But on looking around, found they were mistaken.

It was supposed, this yellow-haired, four-legged king, would so impress all the nations and animals on earth, as to how they would be eaten up and torn to pieces if not careful, that everybody and everything would run and get out of the way when they saw an Englishman coming; that no one would ever bother him on account of being terribly afraid that the people represented by this king of beasts would chew them up.

This lord and kind of the forest—their representative at home and abroad—has very long, strong claws. He can claw anything all to pieces—after catching it.

But he has to catch it before clawing it—this is where he sometimes goes hungry.

When our forefathers saw this last king that was to be overcome, it made a deep impression on them, and they concluded to get a king of their own to match it.

And instead of going out into the woods, to look around for some coarse four-footed beast in a den, they took the King of the Air.

CHAPTER XXVII.
THE KING OF THE AIR.

The American Eagle.

THE AMERICAN EAGLE.

They did not have to look beyond a hemlock tree in the State of Maine, to find a good king to represent this country; one not only with claws, but wings.

So they took the King of the Air, and put it up to match the King of Beasts, and that bird has roosted over the lion's den, for over a hundred years, without losing a feather.

The lion is a dangerous animal to meet alone, without a gun; he has caught rabbits asleep, he has feasted on the sweet flesh of the monkey, and bit off the end of the elephant's tail when the elephant was not aware he was at that end of him. But the lion has never yet feasted on an eagle, and never will, till one is found dead somewhere from old age.

Our forefathers knew a winning king when they saw it. They took one that walks on two legs like a man; one that sits and walks up straight; one that can stay on the ground or soar in the air beyond the reach of harm; they did not take an animal that prowls around in the woods, lives in a hole in the ground and sleeps on its belly.

The influence of the eagle as a national emblem has been very wholesome and great.

It is a bird of freedom, representing the spirit and idea of a free people, who want to be that kind of a nation. The way this bird conducts itself, as the representative of what a free man ought to be, and should be, makes every American a patriot and fighter.

Bringing out the American Eagle and letting it fly around a little at this particular time, is not for the purpose of annoying our friends and neighbors; it is to show how our forefathers were guilded by Nature and Natural Law in forming the government, and selecting national emblems.

As their object and idea about the whole thing was freedom; as that was what they had their guns out fighting for, they naturally took something as an emblem to represent this idea, able to stand up and make a first-class fight.

If they had been trying to save a crown, they might have rolled one down in a hole with a yellow lion, and told the ambitious fellow aspiring to carry around such a thing, that he could have it, by going down in the hole and bringing it out.

I am for the English speaking people—because that is the only language I can speak.

And if those folks were in a corner, and needed a little help, for a few days only, and I could do

them any good, rather than see another nation who could not talk English, humiliate them—without they had done something terribly wrong—I would go to war to help them out.

The English people should be more than proud of Americans.

An American, shows what an Englishman can become, when he has a chance.

The thoroughbred American, is an Englishman, who has whipped another Englishman.

It took Englishmen to whip Englishmen; they should be very thankful for and appreciate this, as a credit to their own blood; that it was not done by some cheap race or nation who did not feel proud of being English.

It is a cold day when something cannot be found for which to be thankful.

CHAPTER XXVIII.

THE GREAT NORTHWEST.

To judge a nation, it must be looked at in the light of Time and Space.

Under this light, the United States, occupies a peculiarly great and grand position in the history of nations. It is great and strong, because formed at the right time and under right influences to make it so.

It has grown great and strong, and keeps growing that way, because of space in which to grow. Because surrounded by conditions suggesting great ideas; and because, great things have been and are still present to support them.

The United States, is the Earth working upon man to develop him. It is the Earth, changing its face by calling on man to do it. It is the Earth, forcing man through his wants to contribute to her beauty and transformation. In return for this forced attention, it furnishes man support.

The United States, has been the land of promise ever since discovered, and promises now, more than ever.

It is the land of promise, because for generations,

it has furnished, and for years, will continue to furnish, homes with happiness attachments.

The time to shape a policy is at the beginning, when there is time and space in which to develop it.

In the beginning, when man was an infant, the policy was formed by which he was to live and grow.

THIS WAS THE WORK OF A WISE FATHER.

Experience teaches, it is easier to bring up a boy right, than make a hardened old sinner over. Training a child is not only pleasanter, but easier, than reforming the villain and animating the loafer.

When once hardened, reforming the villain and making over the sinner, is like making over an old coat full of holes to get a new one.

Every condition now says, man must follow the policy established by the Father of all.

Listen! Hark! Who is that calling?

It's a voice calling Adam in the garden, "Where art thou"?

"Lord, here I am, upside down and wrongside out. I have been kicking and finding fault about everything, until here I am. I don't like that condition called hard labor, and I can't live by sitting

still; washing is too high, the board poor, the bed too hard for a dog to sleep on. If I meet a millionaire, I think he has robbed me; if I meet a tramp, I am afraid he is going to beg from me, when I am without a dollar for myself; and Lord, here I am, full of trouble. It is hard to be shut up as a clerk, and it is lonesome and dry living in the country; I don't like to milk cows, feed hogs or clean out stables; and I can't live on nothing.

"I can't see any beauty in a flower or star. There is no comfort living, and when I die, I am put in a hole in the ground, and can't see beyond that. Here I am, oh Lord, in trouble, grunting and grumbling, dissatisfied and unhappy. Lord, what did you make me and the world for, anyway? We don't fit together."

It is not strange man was left in the world to work for himself, to satisfy and please himself, to become a consumer for a cigar manufacturer or to walk around the streets with a sign on his back advertising a corn cure.

If he hears of someone who has paid out extravagant sums for parties, jewelry, flowers, or high prices for servants, this does not suit, because the money according to his way of thinking, did not go in the right direction. But the diamond man,

servants and flower girls, who received high prices, think it did; so there it is. This condition is general.

Children are dwarfed for want of pure air and look like plants grown in the shade; able-bodied men are hungry in cities, business men are staggering under loads or debt, trying to keep out of bankruptcy; good people are willing to work, the country is ful lof everything, and yet there is complaint, suffering and discontent. This is ridiculous—absolutely ridiculous—to be in the United States.

It is false education and want of knowledge of the truth, of natural law and natural advantages.

By looking at the map of the United States,

THE GREAT NORTHWEST,

is seen standing like a large fat cow, with her broad rear end against Canada, and her head toward the Gulf of Mexico.

It is well known, that all the porterhouse, sirloin, tenderloin, milk, cream, butter and cheese, are taken from the rear end of the cow.

The reason why the Great Northwest, is so full of wealth and opportunities, is, it is the

UDDER END OF THE EARTH.

It is the end, containing the juicy meat and rich cream.

Every one knows without being told, that the horny, gristly, bristly end, is not the tender end.

Everyone knows without being told, that cream is not extracted from the horns. The horny end is the fodder consumer; the udder end, the treasury.

That people in northern latitudes, are more prosperous and enterprising than elsewhere, is not due so much to the superiority of the people when they start, as the climate and soil back of them. The best man on earth, could not survive without air to breath and soil to support him; and the porest would do well, where wealth can be picked up out of the earth.

The reason people are so broad-guaged, prosperous and happy in the Great Northwest is, they are on the

UDDER END OF THE EARTH.

The first thing a calf looks for is the udder. And it is not surprising, that people who are supposed to be intelligent, should know as much as a calf, and look around and get on to the Udder End of the Earth to fatten.

The udder, is something worthy of profound thought and deep investigation, whether hung on the rear end of a cow, or the northwestern end of the United States.

CLIMATE AND SOIL,

are of wonderful assistance in helping accumulate happiness and other useful things.

The reason why people are so happy and prosperous in the Great Northwest, is, they are not left entirely to their own discretion about becoming so.

THE EARTH

is a natural born boss out here, and helps drive everything along. While it does not indulge in loud talk on all occasions, it seems to have a silent appreciation that everything else rests upon, and depends upon it. It has a wonderful influence over man, because he can't set his foot down without stepping on it. It sets him such stern and stirring examples he is completely under its influence.

The earth is round, and keeps right on going around every day without stopping to rest, and everybody and everything has to do the same to live and keep up with it.

When people quit going around on the earth, it is hard to tell where they do go.

The earth moves at a high rate of speed. Those on it, have to do the same, or get behind, and take all the dirt.

People are prosperous and happy in

THE GREAT NORTHWEST,

because the climate and soil are desperately opposed to loafers. A man can't loaf here and do well; the earth gives him dead away. She points her finger at a loafer in scorn and contempt as far as she can see him, and weeds grow higher than his head to mock him.

It is not uncommon to see great big rank weeds point their leaves and shake their seedy heads at a loafer, just as though they knew he was afraid of them, and say, in their weed language, "Without you get down and kiss the face of Mother earth, and love and embrace her, you are not wanted here; without you will do this, you are not any better than we are, and Mother thinks just as much of us as of you."

After listening to remarks of this kind from a weed preacher, it is not an uncommon thing to see

a loafer turn pale, and go loafing right on about his business.

The earth despises loafers and snubs them out here most fearfully every time she gets a chance. She is a regular "spotter," and tells the truth, no matter who is hit or how they feel afterwards.

There is too much climate here to live in an open house and look shabby in the winter. This is why people have their houses in such good order. It is the suggestion of natural forces. The climate demands enterprise and will not accept anything else. Those who do not understand this, sometimes think it is due entirely to the enterprise of the inhabitants alone, but the climate does its full share in helping make a good appearance here.

Where whole communities grow bright-eyed and walk with a quick cheerful step, strangers passing through, wonder where in the world such people came from; where educated, and who their parents were; but are surprised to find it animated manifestations of air and soil.

One does not have to be on earth long, especially this part of it, to become very much attached to and impressed by it.

Everybody likes the earth, because they cannot live off of it.

The earth is so wisely and wonderfully formed, and occupies such an important place in creation, it is impossible not to love it; it is gotten up in a way calculated to arouse the affections of a worm.

It is a blessed good thing it is inanimate. If it was not, it would hurt it to have so many people, and animals with hoofs, and railroads, and heavy bluildings, standing around and running around on it. If the earth had feeling, it would be very unfortunate. It would cast a gloom over everything. If it had feeling, it would yell like a boy with a sore toe every time it was touched. If it had feeling, there would be a constant shout going up everywhere,

"KEEP OFF THE GRASS."

This would make everybody feel like a fool, and out of place.

The unfeeling nature of the earth, is a blessing most people overlook and never stop to be thankful for. If they stop, it is to smoke, or play cards, or something of that kind—not to be thankful for real blessings.

In nature, origin and influence, the earth occupies a field by itself.

One cannot look at or study it very long, with-

out becoming deeply impressed with the order of Creation, or getting very full of schemes.

He will either fall down and worship the One who made it, or go to inventing some kind of a tool to work it with, or, sell to someone else to work with, so he can get rich making tools instead of using them.

The earth as a subject to write or speak upon, is as broad as it is to live on. It is so large and accommodating as a subject, it is impossible to get off of it. That is the reason why we are here and like it so well.

You can talk about a white elephant in the wilds of Siam, an eagle soaring against the sky, the American flag, a four-legged kink lying by the side of a throne, or a two-legged one sitting on top of it; the money question, matrimony, or any subject, you really know or don't know about, and all are connected with the earth, and earthy. What greater elasticity could be asked than this in a subject to accommodate thought?

CHAPTER XXIX.

WHERE WE ARE AND WHAT IS SEEN.

The Great Northwest, as revealed through the light of time, is a mirror, wherein the world can be be seen, and see itself.

By examining the path that has led to the development of the American people, we find it to be, the open field, inviting the world to come and enjoy the sunshine of manhood and nationhood.

Natural conditions, are the basis of our National growth.

THE GREAT NORTHWEST,

is a book containing wonderful things.

From the unoccupied space in it, we read the secrets of time and mysteries of creation, and find the silver key to the gate of progress; the crown of man's growth.

That which is, must decide that which is to be.

Man's destiny on earth, must be decided by the earth. Being of the earth, the earth must decide his destiny.

From the book called

"THE GREAT NORTHWEST,"

we read, that free open territory invited the first settlers to the country. That free open territory

enabled the colonies to establish a free government.

That free government and open territory combined, has enabled the country to reach its present size and strength.

One hundred and twenty-two years after signing the Declaration of Independence, the American people are found at the jumping-off place.

They are not only brought to the Great Northwest, but to the northwest quarter, of the last quarter, of their possessions, possessing original and golden advantages.

WE STAND HERE CONSCIOUS OF TRUTH.

We are where, it is like making a last will and testament in recognition of approaching changes.

Where it is like a man seeing around him, not only his children, but his grant, and great grand children.

That which we see as new faces and new features, is but development revealing truth.

It is man's relation to creation coming to light through his growth.

The colonies that started on the shores of the Atlantic, are now hovering on the shores of

THE PACIFIC.

So far as territory is concerned, the American people know it all; have kept all they ever possessed and added to it; there is nothing left to discover but hidden treasures in the earth, and that which can be gotten out of it by labor.

We read from the book, called the Great Northwest, that the future of America, must be self-improvement. The upbuilding of country and home on lines of honor and justice.

We read, that the truth is not only coming, but here. Made manifest, through man's relation to the earth.

The natural desire used to be, increase of numbers. The concern now is, how to make all classes see and follow the truth.

Without this prevails, progression cannot be in the right direction. The truth is seen in the mirror called

THE GREAT NORTHWEST,

by reason of man being able to compare his own size to that of the earth; by being made conscious of his relation to space through time.

Through development, man is reflected as a light

and force in creation; seeing this, makes him conscious of Divine Truth.

"BE FRUITFUL AND MULTIPLY. "

Divine truth, is recognized here, because the First Words are in harmony with man's growth and natural desire.

Divine truth, is recognized here, because natural desire, has developed through time, intod a conscious force throughout the world. Elements planted in man, have grown to infinite size, making man conscious through his nature of Divine Truth.

"AND REPLENISH THE EARTH AND SUBDUE IT."

Here Divine Truth is recognized again, through man's wants and desires.

The earth being the only place to which he can go to meet his wants, the truth is shown by his relation to the earth. As farther evidence, time, creation, and life, are linked together by this command.

Multiplying is a work of time. It is also necessary to "subdue."

But, as multiplying keeps multiplying,

WHAT?

By reason of man growing and the earth not, the waves of life, in time, must cover the earth like an inundation.

Thousands are now found in cellars, and the numbers in upper stories and attics, are increasing daily.

Natural Law says, from this on, life wil pour down thicker and faster, because of the fountain's constant growth, broader and deeper.

The future of our country rests upon the space in it, unoccupied, and the conduct of those in the space occupied.

After the noccupied space is taken, the foundation must be, virtue and intelligence alone.

A republican form of government rests on the virtue and intelligence of the people—on that of the individual. The strain on the foundation must be greater in the future than the past, because of more population and no greater space. While people grow in numbers, the earth remains the same in size.

As space fills up, the price of living room, will be in proportion to numbers.

When more people have to occupy the same room and bed, if virtue and intelligence do not prevail,

there will be terrible discord, discontent and crime.

As long as space continues open, and opportunities in sight, the pressure of steam in the boiler of life cannot gather. But when filled up, virtue and intelligence must be the foundation, or the boiler will burst and blow up all society.

Man must have a future to look to, to sustain him.

Without this, he is like a wagon standing still, full of passengers, going nowhere.

The life of the United States, has been freedom and free homes. With this to stimulate growth, fortune hunting and money-making have filled the minds of the masses to such an extent, many dangers and imperfections have been overlooked.

But as space fills up, imperfections are becoming noticeable and calling for correction. After all good fields are occupied, which will not be long, the future will depend upon the fulfillment of natural and Divine law.

Then, the question will be, not the establishment of liberty; for that is established. It will be, the maintenance of liberty; of keeping that which we have; not letting it get away through anarchy, dry rot, or other cause.

The future, not only of this country, but the

world, depends upon man following the Divine way to "dominion."

The nature and value of the Great Northwest, is just beginning to be realized and appreciated. From this on, it will grow in importance; developments will be brought to light from this source, beyond anything yet imagined.

Great things must come from here, because in the earth to be gotten out. Because they have been seen and felt, and known to be here.

They must come from here, because it is a country of inspiration, as well as great and varied resources; and because the resources are the cause of the inspiration.

They must come from here, because inspiration is a natural product of the climate and soil.

The future of our country must be shaped and decided very largely from conditions found here.

In the first place, this is the only open territory left in which to work out certain ends.

In the second place, the light of the world, shines upon this particular part of creation, giving it the advantage of all man's growth and experience.

In resources, it is the richest part of the globe, and the only territory, that is grand and magnificent, open for settlement, surrounded by modern civilization.

There is territory enough in undesirable localities, ruled over by depots, and inhabited or surrounded by savages, where none but a slave or savage would care to live.

But there is only one Great Northwest, under the sun, where a man with manhood and hope of the future, would care to make a home.

The start cannot be made too soon to build upon the

"BASE IDEA."

Conditions are in evidence everywhere, not only of its importance, but that time will establish it.

The truth is revealed and the future read, from simplest and clearest causes.

Where two bodies are placed together, one of which expands and the other does not, it is only a question of time, when the expanding body will cover the other; no matter how small it may be at the start. If expansion is continuous, size will be unlimited.

Man being an expanding body, and the earth not, it is clear, that in time, man must cover.

THE EARTH.

Then the grand work will be, the perfection of man by himself, through natural forces.

This has been going on, ever since man was made, but will go faster, and become more universal, with time. The effect of man's growth upon himself and the earth, is read from natural law.

As there is but one foundation on which all can stand, and as happiness depends upon all standing on this, in love; it is easy to see, as numbers keep crowding on the same foundation, within the same space, that there must be perfect knowledge and recognition of true conditions, to maintain harmony.

As man grows broader, thicker, taller and heavier, for centuries to come, he will have to be in honor and wisdom, like an expert wire-walker to balance himself on the earth in peace.

It is only a question of time, when through development man will be in this condition.

It is only a question of time, when all parts of him will come together. When those parts now scattered over the past, in different parts of space, will be found in

DEVELOPED MAN.

As God only made but one, and that one is still alive and growing, it is only a question of time, when the parts now under the earth, will be

united with those upon the earth. When fully developed through time, man will be one of the most interesting and important works in creation.

Then, every breath he draws, will be entertaining and instructive.

He will then be, a genuine attraction on the lecture platform. When developed, each thought will be the life of some individual from birth to the present moment.

Developed man will tell how one feels perishing in flames.

What a martyr sees and thinks about as his flesh turns to ashes.

How one feels being drowned; when going to the bottom of the ocean to sleep beneath the waves for thousands of years, to dream among the inhabitants of the sea.

If the individual perished by freezing, how he felt turning to ice. If murdered, the feeling when hit by a bullet or stabbed by a knife.

It is a law of nature, that two bodies cannot occupy the same space at the same time, consequently, it is impossible for two people to be and look just alike in every particular.

Space being the mother of life, no two are just alike, because never in the same space at the same time.

Being under a different influence by reason of a different relation to Mother Space in reference to time, each one does have, and must have, a different surrounding; consequently a different look. Occupying different parts of space ,places everyone in a different position, if not a different relation to life.

THIS IS NATURAL LAW.

If two people were six thousand miles, or only six inches apart, they would occupy different parts of space.

The greater distance, would make a difference in looks and habits, but there would be enough difference six inches apart, to tell them apart.

Instead of being a resident of some frontier, or backwoods county; or a local politician,

DEVELOPED MAN,

will be an inhabitant of the universe. He will visit and receive visitors from other worlds.

But before doing this, he must complete his growth by finishing his work here. He must "replenish the earth and subdue it." He can only progress in the order of creation, as he follows creation's order—this is Natural Law. He must do this whether he wants to or not.

When fully developed, man will not look at one little spot as the

GARDEN OF EDEN.

The whole earth was, and will be a garden again, covered with fruit, flowers and singing birds. When man was put on earth, it was no larger in the eye of the

CREATOR,

than a dew-drop on a beautiful rose, sparkling in the morning sun. Just having been made, everything was fresh and in full bloom.

When man was made, everything had a divine fragrance and grandeur, because nothing had gone to decay. The earth was in a smiling state of infancy, tinted by hues put on by the Master Artist himself.

It was all a garden. Man could not have put his foot down without being in one filled with beauties.

But when trees shed their leaves and flowers faded, when birds went to another clime, man found himself in a changed condition.

When he looked upon withered grass and heard the wind sigh through bare branches above him, he was lonesome indeed.

It was a dreary solitude, through which he must toil and plod for centuries, driven by want and haunted by sorrow, looking for the God who made him.

He had everything to learn and accumulate. Through time and development he is becoming master of the situation.

The future is foreshadowed and read through the Great Northwest, by seeing unoccupied space here being constantly filled by the growth of man; this condition reveals the truth; the filling of space by the growth of man, is as plainly seen as the growth of vegetation. The result of which, is proof of the text under consideration.

CHAPTER XXX.

MY COAT OF ARMS.

When you see it, do not ask: "To what lodge do you belong?"

Not any. Was never in any, not even a wigwam. Do not know a pass word or sign of any order.

My coat of arms, neither represents a religious, secret, or political organization.

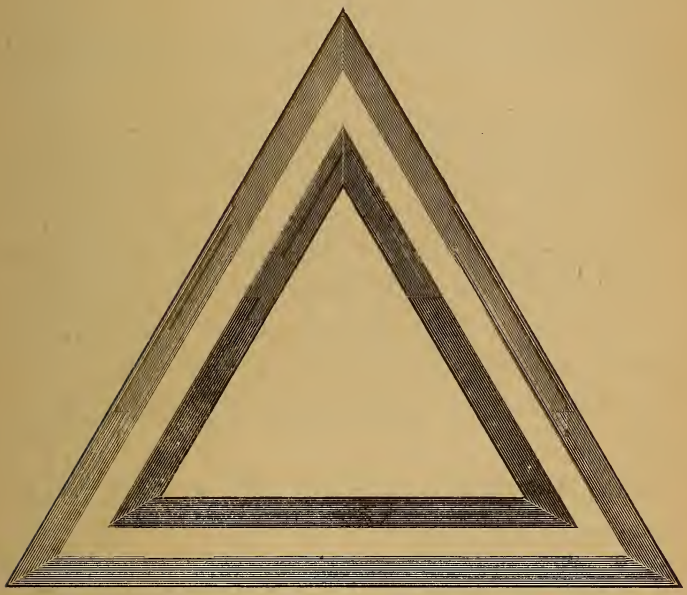
It represents the broad principle of creation.

A principle older than man; one that will stand long after the present man has left the Earth.

It represents the principle of the Trinity—a principle embracing all things.

MY COAT OF ARMS, IS

THE PERFECT TRIANGLE.



It is three inches wide; the sum of the angles is three feet; it has three sides and three edges, and is painted three colors, in honor of the American Flag.

By having three colors, just as many trinities can be found on it, as there were holy apostles.

The three outer angles represent the Universal Trinity.

Eternal Time, Eternal Space, and Eternal Life.

The three inner angles, represent the trinity of the family circle:

Father, mother, and off-spring.

The colors on the base, represent the trinity of time.

The past, the present, and the future.

The colors on the right elevation, represent the trinity of man.

Man being the fruit of the union, between God and the earth, this trinity, is God, earth, and spirit.

The colors on the left elevation, represent the trinity of nature.

The animate, the inanimate ,and conscious-animate.

The three sides, on one side, represent the trinity of life.

Which is inception, conception, and birth.

TURN IT OVER.

The three sides now presented, represent the trinity of friendship.

Which is sympathy, truth, and love.

The colors on the base, represent the trinity of home.

Which is earth, labor, and fruit.

The colors on the right elevation, represent the trinity of industry.

Which is agriculture, manufacturing, and commerce.

The colors on the left elevation, represent the trinity of happiness.

Which is God, country, and home.

The three outer points, represent the trinity of salvation.

Which is faith, hope, and charity.

The three inner angles, represent the trinity of Government.

Which is manhood, brotherhood, and statehood.

Trinities without end can be counted on the triangle.

The triangle is not a handsome emblem or figure, but the most perfect representation of principle, of anything known.

As a coat of arms, it does not represent the Reeve family alone, but the great human family. All in the Earth and upon it.

By representing the principle of the trinity, the triangle shows that which I am; only an atom of the great whole; but a conscious atom. Through consciousness, I am connected with and a part of all.

Being conscious, makes man aware, that his perfection depends upon helping make others perfect. Not until all are perfect, through consciousness and intelligence, will the creation of man be finished.

CHAPTER XXXI.

AN APOSTLE AND A LOG CABIN.

Without saying or doing more, it would undoubtedly be clear, that the object is to present the importance, dignity and honor of the soil.

But after making this as clear as possible, the desire is to do all possible to put in practice, that which is advocated.

That the best place for an ordinary man to enjoy independence, is on an unmortgaged farm, where he can gain support from his own labor is without question.

This condition means more than simple existence. Properly understood and appreciated, it means exalted position.

Man intelligently connected with nature, is in the highest relation to life.

Man being only the conscious part of nature, or the intelligence through which nature communicates, the most exalted of all relations is the earth speaking through man; responding to labor and yielding fruit from thought.

Science, is but developed nature.

Multiplied numbers is the necessity for "Man to till the ground."

The earth is not only worthy of compliment, but demonstration and ceremony.

In honor of the One Who made it; in honor of the first word spoken in reference to it; in honor of the American Fathers; in honor of the Great Northwest, with its manhood, enterprise and resources; in honor of truth being brought to light through the growth of man, I propose to honor the earth with a

PUBLIC CEREMONY.

My ceremony will consist in putting a log cabin, such as honest men used to live in, not to get out of debt, but to keep out, on wheels, under the American flag. It will then be taken to the boundary line between the United States and Canada, turned around and driven the length of North Dakota.

After driving from Neche to Wahpeton, it will be at the option of the writer to declare the ceremony over, or continue it on to the Gulf of Mexico —or in any direction his judgment may dictate.

This book will be taken to meet expenses.

If impossible to interest the people in it sufficiently to get food, milking cows, splitting wood, or any honorable work will be cheerfully performed, if necessary.

Knowing the generosity of North Dakota people towards tramps, by having a movable cabin to sleep in by the roadside, and horses trained to stand on picket ropes, the risk of getting from Neche to Wahpeton will be fearlessly taken. The intention is to call at towns on the way. But the people will not be imposed upon.

This ceremony is my way of expressing faith in the land, on which we live.

When people become convinced of certain things, faith is usually expressed by some kinds of ceremony. In religious matters, the ceremony may be sprinkling, or dipping under water. Or, it may be getting down on the knees and praying to an unseen power. Or, it may be standing up and shouting in an excited manner, and making others think they are in danger of immediate destruction.

My ceremony is purely and simply in honor of the earth; and that which is believed to be true regarding it.

It is in recognition of the fact, that the growth of man means its occupancy. That the occupancy of the earth means subduing it. That subduing it, means man's perfection and happiness on it; which, in time, means Heaven, or the way to get there.

Subduing the earth, as the solution of the prob-

lem of society; as the unfoldment of the beauty and wisdom of creation, is altogether a different proposition from being a slave under a mortgage holder to support some one else on interest money.

Building a house is from the ground up. Reform must be from the ground up.

The man on the unmortgaged farm has freedom to act.

Suppose one ever so competent, filling the place of an employe, under the bond of a Guaranty Company, should attempt to engage in reform against a corrupt employer. How long would he last? Just long enough to reach the street; and he might not get employment again, for five years.

But if he had manhood enough to go on a piece of land, and dig his living out of the earth, he could not be discharged. He could support any opinion he pleased as long as willing to work, and would have influence with his neighbors.

A reformer must be independent of other classes to carry on a work of reform. The unmortgaged farmer, is the strongest of all in this respect. His strength rests upon natural conditions, not by way of personal favor from some one who needs the assistance of a tool, who will kick him out as soon as through using.

A young man with ambition will never exchange an independent position on land to be a cheap slave under an employer.

The unmortgaged farmer stands at the head by reason of natural law.

MY COAT OF ARMS

will be on the sides of the cabin.

A coat of arms might seem out of place on a log cabin, but when properly considered, it is the most appropriate place of all for one.

My coat of arms does not represent what has been done only, but that which must be, and will be.

The perfect triangle, must be equal on all sides; so must the trinity of existence. Men being the fruit of the union between God and the earth, the earth and man, forming two sides of the triangle, must become perfect, to correspond with the third side.

It is my belief, that natural conditions will force man to direct his attention to subduing the earth. Which is made clear by his growth.

It is my belief, as soon as this is plainly seen by all, that social and industrial conditions will change.

It is my belief, that as soon as this idea becomes

fixed in the minds of the people, as "the Base Idea," the nature and channels of thought will change accordingly—and all conditions will be more perfect.

CHAPTER XXXII.

A PROCLAMATION DECLARING PROSPERITY.

It is not imparting anything new to state, that under a government by the people, where the people become oppressed, depressed or dissatisfied, it is not only thir right, but duty, to rise up and throw off the unsatisfactory condition.

This being a constitutional right, as one of the people, in the name of the people and for the people,

PROSPERITY

is hereby declared to reign with all who exercise intelligence and industry.

Declaring this state to exist, is not assumption of power, it is frocm seeing intelligence sticking out of the people.

CHAPTER XXXIII.

"A FISH," NOT "A SERPENT."

"What man is there of you, whom if his son ask bread, will he give him a stone?"

Give him this book, and let him take the coupons in it and reap a substantial benefit.

This is an age, where the desire is to get most for the least.

To meet this necessity, there is a business end attached to this book, making it a profitable investment, if not a word is found in it, either interesting or instructive.

Every coupon passes for a cash discount in the purchase of articles named.

This is a start toward settling the financial question without the aid of Congress.

MONEY IS ONLY A MEDIUM OF EXCHANGE.

Buying this book, is as good as having so much cash to get the best there is to plant, eat, read, chew and smoke. After calling attention to the importance, honor and dignity of the soil; particularly,

it is not the intention, to hold out a selfish hand as a real estate agent for commissions

Your humble servant, is an agent, only for the benefit of those who buy this book.

So, if its subject matter is disappointing, more than its cost can be gained in other ways.

One could hardly hope to do better than get a book for a small amount, and a large amount for reading it.

Free information in reference to lands, as well as reduced prices on lands and other highly valuable things, can be had by detaching the coupons and mailing as directed.

Upon receipt of land coupons, by those to whom directed, printed information will be sent to those requesting it.

Upon all sales made in this way, the writer is entitled to a commission of five per cent as agent of the company making the sale.

This commission is subtracted from the purchase price and given to the purchaser of the land as a reward for buying and reading this book.

If the amount of the purchase should be one thousand dollars, fifty dollars will be gained by investing fifty cents in

and using a land coupon from it.

You cannot get the discount if a customer of any one else.

This book is written to show the importance of land; not get commissions on the sale of it. Commissions are given away to sell the book, not the book to get commissions.

If through this means, a continent should be sold, the writer would not get a postage stamp out of it, beyond the sale of a book.

In addition to land, the discount on other articles makes the purchase of this publication a good paying investment.

HOW TO GET FREE INFORMATION.

To get free information and reduced prices on land, detach the coupon leaf, date it at top, and sign your name and post office address on lines at bottom. Put it in a stamped envelope, and address it to the land department named on coupon.

Then, with a cheerful step and a heart full of confidence, go to the post office and mail it.

In a surprisingly short time, you will receive full and reliable information about lands and opportunities in the richest part of the world.

After looking over this literature and seeing what is here, you will feel like kicking yourself, to think you did not come years ago and get a good farm, in the Great Northwest, instead of grubbing your life out among stumps and stones in the East.

It is not too late yet.

In a short time, we hope to see you coming, either in a tourist car, or covered wagon, with flocks and herds, to the grandest country beneath the sun.

In order to give my readers the best service, every coupon is in the shape of a letter, so all that is necessary, is to date it at the top, and sign your name and post office address at the bottom; by doing this, your rights are complete. You have started on the road to prosperity—you will prosper. If not, it will be your own fault.

GREAT NORTHERN RAILWAY LANDS.

The Great Northern Railway, is one of the most prosperous roads in the country, because the land tributary to it in the

RED RIVER VALLEY

is so productive, it furnishes all the road can haul—at threshing season.

The lands of this company are principally on the

Minnesota side of the Red River of the North, in The Famous Valley.

The company goes on the principle that land occupied and producing, is not only worth more to a railroad, but to all other business; and for this reason, settlers are given most liberal terms.

The result of this policy is, the country is extensively settled, and good neighbors, good churches, and good schools are everywhere to be found.

This, together with the richness of the soil and the nearness of the best markets, makes a home in the Red River Valley as desirable,

AS ANYWHERE ON EARTH.

The officers of the company are good men, with good land to sell on good terms; good settlers are appreciated and receive good treatment.

If you want a good piece of earth, at a reasonable price, it can be had here with five per cent off, by using the "Great Northern Coupon" in this book.

NORTHERN PACIFIC RAILROAD LANDS.

Free information and reduced prices can be had on lands belonging to this Company by using the

"NORTHERN PACIFIC COUPON."

The Northern Pacific is the pioneer road of the Northwest. The national government is the father of this great line.

It has the largest land grant of any road in the world. The variety to select from is without end.

It is a pleasure to its officers to give information about

THE GOLDEN NORTHWEST.

It will fill you with delight and elevate your ideas of life and the world to know what is here. Do not be afraid to ask questions. You are dealing with gentlemen and treading on solid ground. You have a territory from which to select, reaching from Lake Superior to Puget Sound. Farming lands, grasing lands, gold mines and silves mines—are all here.

NORTHRUP, KING & COMPANY.

The earth would be valueless, and man could not live on it, without seed to plant.

Here is a cash return for buying the book.

By using the Northrup, King & Company Coupon in it, a cash discount of ten per cent is given on all purchases of vegetable and flower seeds made from their Catalogue.

Write to Northrup, King & Company, Seed Growers, 26, 28, 30 & 32 Hennepin Ave., Minneapolis, Minn., for Catalogue. It will be sent with pleasure and you will know all about prices and varieties.

THE MINNEAPOLIS JOURNAL.

The man or family who does not read, cannot expect to occupy a very strong position either in society or business.

THE BEST IS THE CHEAPEST.

The Minneapolis Journal is a favorite newspaper with all classes.

It is enterprising and full of news, year in and year out.

Twenty per cent can be saved by using the Journal Coupon from this book.

THE MINNEAPOLIS TRIBUNE.

W. J. Murphy, Esq., is General Manager of this paper.

Mr. Murphy received his first political and newspaper experience in North Dakota.

Any one who succeeds as a politician and editor in this State, is competent to take a hand anywhere on earth with the best of them.

PLEASE READ THE FOLLOWING OFFER:

"Mr. Reeve:

We will furnish the Farmers Twice a Week Tribune, for one year, to parties sending us coupons from your book, 'What I Think After Thinking,' at a discount of thirty per cent—or seventy cents per year.

Yours respectfully,

F. E. MURPHY,

Superintendent of Circulation."

Look at this and think of it.

The Tribune not only sends out one copy a week to the farmer, but two.

Think of getting a semi-weekly paper a year for seventy cents. Making the cost of a weekly, thirty-five cents.

The best way to build up the country would be,

to send this paper to Eastern farmers for a year and give them an idea of the West and Western enterprise.

Or send this book with coupons in it, and let them get a farm, garden seeds, all kinds of papers, and a bill of groceries for a trifle.

Whether named consciously or unconsciously, knowingly or unknowingly, it is complete in beauty and principle.

ITS NAME IS A TRINITY.

Wonder if the founder thought of this when he named it, or whether the universal and ever present principle spoke through him and he did not know it?

Its name is as representative of principle, as the colors in the American flag. Thoroughly understood and appreciated, the name and heading of this paper is worth more than the price of a year's subscription to frame and hang up. The word

"FARM"

means much—especially if unmortgaged. The word

"STOCK"

means much—especially if good stock. Knowing how to take good care of good stock, having a good place to do it, and doing it, is still better.

It takes an agricultural college, a department of

a State University, and a long line of professors to impart this knowledge. But by buying this book, and using the

"FARM STOCK AND HOME COUPON,"

in it, you get all for forty cents a year.

"HOME."

Think of this; a life and a world is in this word alone. Home, or want of it, means happiness or misery on earth; millions are sighing for one and millions more are struggling to make or keep one.

"HOME"

means a place to live; it not only means a place to live, but something to live on and for; something with which to meet want and bring happiness.

To have this, means a knowledge of natural law and industry.

"FARM STOCK AND HOME"

tells all about it. Its editor is a wise man and an honest gentleman. He understands that the "Farm" is the foundation of society; that it is the key-stone in the arch of industry.

He has spent the best part of an intelligent life trying to make this clear to humanity; he under-

stands that man's development depends upon developing the earth. He understands that developing the earth, means there must be

"STOCK"

with which to do it; that good is always better than poor. That developing the earth and raising good things with which to do it, is the foundation of

"HOME."

That "Home" is the foundation of happiness. His paper should be on every parlor table in the United States by the side of the Bible, and his picture should hang on the parlor wall.

New subscribers get a discount of twenty per cent by using the coupon from this book. Send forty cents with it, and you will get one of the best agricultural papers on earth for one year. You will be wiser and happier for so doing.

MY TOBACCO EXPERIENCE.

I do not smoke. The only tobacco I ever saw in my father's house, belonging to any member of the family, was that taken in to try by myself, when a boy.

Not having come from a tobacco strain of people, the "weed" got me down.

My first experience was with chewing.

A German who worked on the Indiana homestead, lost his tobacco box. It fell in my pathway of life to find it.

Being of an investigating turn of mind, I turned it over and investigated it. It contained very strong, black, "fine cut."

Being ambitious to gain experience and taste the luxuries of life as I went along, I filled my mouth and walked out behind the barn to do some tasting.

After chewing vigorously for a reasonable period, I leaned up against the barn in a comfortable position to enjoy my experience and wait for anticipated pleasure.

In a short time, greatly to my surprise, the barn seemed to be moving on its foundation.

I started to stand up, and the earth seemed going the wrong way. Everything was in a whirl and I was whirling with it.

Experience came like a cyclone; the effects of chewing were in full operation

When the barn came whirling around for the last time, with difficulty I managed to crawl under it.

In a short time, I was surrounded by a herd of swine that seemed to think I was calling to feed them.

Fearing they might take advantage of my condition and eat me up entirely, an effort was made to get to the house. My legs were like two wet strings. They seemed all joints, unusually limber.

An outbuilding was reached, there my experience overcame me again.

The dinner bell rang. There was "one vacant chair." They missed me "at home."

"Where is Budd?" No one knew. After diligent search, the lost was found—never was so white before or since, and never want to be again.

My condition was so strange and violent, it was pronounced cholera. Questions without number were asked as to what I had been drinking and eating—not a question about chewing. Where, and how I felt when first taken.

My head was packed in cold cloths, a mustard plaster was put on my stomach and a hot flat iron at my feet.

Every few minutes sure symptoms of cholera would appear in the shape of retching and general collapse.

The contents of my stomach not showing it was from eating, made the symptoms all the more alarming.

When the final diagnosis was made, it was decided, that I had swallowed, when I should have expectorated.

That I had overlooked the importance of spitting when chewing—strict attention has been paid to this ever since and chewing carefully avoided.

Those who claimed to know said, "Tobacco only makes you sick once; after that, you love it."

Upon the strength of this, supposed valuable information, smoking was tried. My duty on the Indiana farm, was to go after the cows and milk. On this occasion, they were a mile away in the woods; it was a warm summer evening.

Not wishing to have it said, one chew of tobacco got me down and kept me there, a clay pipe was filled good and solid, and as I sailed away on a horse, a stream of smoke rolled back behind me like a chimney on fire.

When the woods were reached, the trees seemed to be walking around with the cows.

I tied my horse to one of the moving trees and lay down on the ground. But it seemed as though I was going right on, and as though the earth had taken up the pipe and gone to smoking.

THE COWS GOT HOME FIRST.

My symptoms were those of another attack of cholera.

One cow was partly milked, the balance had to be left.

My second experience came on so suddenly, I forgot to hide the cause of it, and as I lay stretched out on the bed, the prima facie evidence fell out of my pocket.

It was before the days of Keeley Institutes; before present methods of treatment were known.

My father being a very courageous man, one never shrinking from responsibility when emergency demanded it, concluded to ignore all science and treat me for the "Tobacco habit," according to his own ideas of the disease.

His remedy, and way of giving it, was not as pleasant as some, but it was a cure all right—not a gold cure, either.

It would be impossible to describe the treatment fully, or give the ingredients of the remedy—it was not a patent medicine.

The most I remember about it is, it had bark on the outside of it, and there seemed to be something very hard on the inside of it.

He put it on externally and with both hands. It made me bark when he gave it to me on the inside, and took the bark off of me on the outside. It was what would be called by the boys nowadays, "hot stuff."

Just what it was I cannot say; if I knew, it would be violating family confidence to give it away. One dose was a cure. It did not take three weeks at great expense, either. Think it was about three minutes—but it seemed like three years.

Although permanently cured of the "tobacco habit" when young, I claim to be an expert judge of cigars.

I have looked into the subject of smoking, up one side and down the other, and all I can find about it, or in it, is tasting and smelling smoke.

To do this, it is not necessary to hold the cigar in your own mouth.

It can be done by letting some one else hold it and perform the physical labor of putting on the air pressure. I have sat in smoke ever since taking the "cure," and inhaled from every grade of tobacco and pipe.

It is a principle of science, well known to sportsmen, that if a hunting dog is allowed to chew game, it is bad for the dog's scent. If allowed to fill his mouth with blood, feathers and flesh, the strong taste of these things, to a greater or less degree, detracts from the keen sense of smell.

Or, if nothing more, draws the attention of the dog from smelling, so his nose is not as strong as though that alone was developed.

It is the same with drinking whiskey; one drinker can't smell another's breath; but a delicate, high-strung woman,—especially if a prohibitionist—might smell the breath of a drinker, before half way home; and in some cases, before he left the saloon.

Then he wonders how she found it out. If she drank, she could not; the taste in her mouth would dull her sense of smell so, she would have to put her nose down his throat to find out what had gone down his neck.

How about eating onions? It is well known that where one person eats onions and the other does not, that the one who does not, frequently eats them for self-protection—has to take the taste of onions in the mouth, to destroy the smell of the breath of the individual who eats them.

By not injuring my sense of smell, by putting tobacco in my own mouth, I have cigar-testing down to a fine point.

My way of enjoying smoke and judging of the quality of tobacco, would not make a cigar manufacturer rich; but my opinion as to the value of his goods might count more than a nickel in the slot—that is, if he kept first-class goods.

Under my way of enjoying smoke, if twenty men were in a room, and nineteen of them were indulging, I would get the benefit of nineteen cigars all at once—free.

I'd not only taste and smell smoke, but have my clothes full of it.

It might seem narrow and selfish to let others buy all the cigars and perform all the labor of using them, then sit back and get the full benefit without cost, but this is the only way I can do it since taking the "cure."

ROYAL CIGAR COMPANY.

241 First Avenue South, Minneapolis, Minn.

There is no comparison between a good cigar at a low price, and a poor one, at a high price.

The best way to lighten the burden of life, is to make the money go as far as possible.

If you smoke, by using the

"ROYAL CIGAR COMPANY COUPON"

in this book, you get the best at a price that makes others wonder how it is done—it is the coupon.

You cannot only get wholesale prices, but factory prices, with 5 per cent off—on a single box.

THIS CANNOT BE BEATEN.

Selling one box at factory prices, with 5 per cent discount, is something never before known in regular trade. Please run your eye down the list and look at prices and quality of goods.

FACTORY PRICES.

Admiral Goldsborough, concha Especial.	$52 per M.
Admiral Goldsborough, Regalia	$57 per M.
Admiral Goldsborough, Perfecto	$63 per M.
La Carino	$45 per M.
Senate Bouquet	$32 per M.

Golden Laurel ....$32 per M.
Golden Circle ....$22 per M.
Favorite Junior Pioneer ....$15 per M.
Red Line Stogies ....$12 per M.

All good guaranteed to give satisfaction and be as represented.

BUY A BOX AND SEE.

If not as represented, the sign will be taken down.

On a purchase above 1,000, a greater discount will be given.

The place through which you purchase does not cover a whole square, but the place where the goods are manufactured covers several. It is the largest factory in the United States.

It is a rule of business, that a wholesaler cannot retail, but by buying this book and using the coupon in it, that rule drops out of sight. You can get a single box or a carload at the same price.

Please take notice of how it is done.

THE MINNEAPOLIS TIMES.

W. E Haskell,

President and Manager.

John Blanchard, Editor. James Gray, City Editor.

SUBSCRIPTION RATES. (By Mail.)

In Advance.

Daily only, three months	$0.75
Daily and Sunday, three months	1.00
Daily only, one year	3.00
Daily and Sunday, one year	4.00
Sunday only, six months	.50
Sunday only, one year	1.00

It is not necessary to introduce this paper to the public.

There is not one in a community who reads, so stupid, as not to be familiar with it.

THIS IS AN INDEPENDENT NEWSPAPER.

It writes its own editorials and publishes the latest flashes fresh from the wires.

It does not deal in second-hand opinions, or wear second-hand clothes.

It does not go by signs in the almanac, but by the signs of

THE TIMES.

Its characteristics and style are distinctively its own.

New subscribers, by mail, can get it at a discount of 20 per cent., by using

"THE MINNEAPOLIS TIMES COUPON,"

in this book. They can get the

Daily only, three months $0.60
Daily and Sunday, three months ..... .80
Daily only, one year 2.40
Daily and Sunday, one year 3.20
Sunday only, six months ..... .40
Sunday only, one year ..... .80

When a metropolitan daily like

THE MINNEAPOLIS TIMES,

can be had one year for $2.40,
and the Sunday and Daily one year for $3.20,
it is calculated to make the editor of an ordinary paper feel weary wondering how he is going to meet these prices and live.

It can only be done by buying this book and using the coupon in it.

THE ST. PAUL GLOBE.

Hard times and discontent should be expected, when the principles of Jefferson and Jackson are allowed to decay.

When the best weekly newspapers can be had a year, for a single day's labor, there should not be an ignorant man, woman or child in the United States.

Every community should read and know both sides.

THE GLOBE

has always stood by the interests of the people.

It should be in every house in the Northwest, for the next twelve months at least.

This is to be a political year; to read only one side, is to see out of only one eye and hear out of one ear.

THE GLOBE

is a high-toned clean-cut newspaper in every sense of the word.

By using the Globe coupon in this book, New Subscribers can get the daily and Sunday one year for \$4.00
The Daily for \$3.00
The Weekly for..... 60c

This is a discount of twenty per cent on the Daily and Sunday, twenty-five on the Daily, and forty per cent on the Weekly.

THE ST. PAUL PIONEER PRESS.

Here is a landmark. A very large mark covering a very large amount of land.

This paper has grown up with the State of Minnesota; it has helped make the state, and is still working, not only for Minnesota, but the entire Northwest.

Here is a patriotic, enterprising journal. Loyal to Home and loyal to Country.

By using the Pioneer Press Coupon in this book, new subscribers can get a discount on the Weekly Pioneer of twenty-five per cent. They get this superb weekly one year for seventy-five cents.

THE NORTHWESTERN FARMER.

Is he appreciated? Why not?

Of course he is.

Sometimes he pays high, for that which he buys, and gets low for that which he sells: Sometimes he meets frosts, hailstorms, blights, winds, drouths.

But with it all, he goes on like a busy bee, extracting from sunshine and the dews of Heaven, golden treasures from the earth, by labor, to enrich and benefit the world.

We could not get along without him.

He is not only appreciated but honored. In his honor a large agricultural paper is called,

THE NORTHWESTERN FARMER.

It is not only named in his honor, but published for his benefit.

It is a guide and text-book to go to at all times, to get out of a hole, or the dark.

It tells when to plow and how. What to sow and how. The best breeds of stock, and how to care for them. How to plant trees. How to destroy insects and weeds. All about poultry and its care. How to make butter and garden.

In fact, how to make the farm productive and the farmer prosperous.

By buying this book and using

"THE NORTHWESTERN FARMER COUPON"

in it, new subscribers get a discount of 40 per cent. They get the paper one year, for

THIRTY CENTS.

The coupon passes for twenty cents in gold on a new subscription.

If raising the other thirty cents, to get this all-important and valuable paper, is going to be a financial strain or embarrassment, with your permission, a friend will put his head with yours and make a few suggestions. That is what we are here for; to help each other along—to make life as easy and pleasant as possible.

The price of two pounds of butter will do it. Three pecks potatoes will do it. Three dozen eggs will do it. Three hours work, at ten cents an hour, will do it. A half bushel of wheat, will more than do it. One pound of tobacco will do it. Six quarts of milk, at five cents a quart, will do it.

If ever tempted to drink beer, six glasses at five cents a glass will do it—providing you do not

drink, but put the money into the paper. Two drinks of whiskey, at fifteen cents a drink, will do it.

A farmer can't buy everything, or give up everything.

These are hard times, and thirty cents is considerable money, under some circumstances—I know all about those circumstances—that is why I have offered to put my head with yours.

But if interested in the soil, and that which it produces, if you can't get thirty cents off of your farm to put into

THE NORTHWESTERN FARMER,

there is either something the matter with your soil, that can't be cured, or bad mismanagement somewhere. We hope this is not so.

CHAPTER XXXIV.

NORTH DAKOTA.

In presenting North Dakota interests and attractions, it is proper to give a history of the state.

HERE IT IS.

North Dakota is a great state, containing many good people. But there is room for more.

THE FARGO ARGUS.

This is the oldest morning daily in the state. It started before the Indians left the Red River Valley; when the buffao was a common inhabitant of the Western prairie.

People come and go, but like a placid river,

THE ARGUS

flows on, bearing the news, bright and sparkling, to the broad world.

The Daily and Sunday is $5.00
Sunday 1.50
Weekly 1.00

By buying this book and using the Argus Coupon

in it, new subscribers get a discount of 33 1-3 per cent, on above prices.

You get the Daily and Sunday for.....$3.33

The Sunday for 1.00

The Weekly for 66c

By subscribing for the Daily and Sunday after buying this book, you not only save enough to pay for the book, but have $1.17 left for the preacher or to buy your wife a new pair of shoes.

THE FARGO FORUM.

A newspaper is known by its editor.

A newspaper cannot run without an editor, any more than a train of cars can run without force to move it.

THE EDITOR IS THE STEAM BEHIND THE PAPER.

If the Editor of the Forum had money in proportion to experience, he would own the world.

He is a natural born parent.

He is not only the father of a large family and the Forum, but the Grandfather, of the Fargo Argus.

It would be impossible to write a history of Fargo, and not have

MAJOR EDWARDS

strictly in it.

He is older than the city. He was there first. He helped bring the city into life. He is there still —not trying to keep the city alive, but to make it lively for the boys.

He is a success in this line.

He is one of the men whom circumstances or anything else, thus far, have not been able to keep

down. He was born that way. He is a large man and can't help it. He is bound to be at the front, if there is a front to be at.

If he is put at the tail end, he is so much larger than the front, the tail is taken for the head, and the procession turns around and goes the other way.

He is a peculiar man. Whichever end he is at is the front, because he is there. This is the way everyone should be made, to be sure of success under all circumstances.

He started the Argus in a tar paper shanty ahead of furniture shops; when the inhabitants were railroad graders living in tents; when he had to go out in the woods and cut down large saplings to make himself a chair to sit in to keep from standing up to write for his paper—to tell what was going on, what ought to go on, and what not.

Not only the Argus became famous under his management, but the Northwest was made famous through it.

Those conditions in life, that so often overtake enterprising business men, called "circumstances" overtook him one day, and took the Argus away from him.

He stepped out of a five story brick building

equipped from basement to roof with steam. It was heated by steam and run by steam, and every issue of the paper was full of steam, that got up steam everywhere else.

When he left the Argus, he simply had a pair of hands and some pockets in which to put them.

But his head and energy were in good running order. Being just as much at home in a shack as a palace, he rented the first one-story wooden hovel he came to, got a few pounds of type and placed before the world

THE FARGO FORUM.

In a short time, everything was swept away by fire, but the name and fame of the editor.

The Forum, as might be expected, arose from the ashes.

It now occupies a pressed brick front.

When you enter the office, if the Major is home, he pushes his spectacles back on his forehead, smiles, puts out his hand, and asks you to take a seat. He then tells you how happy he is. How the Forum is being called for everywhere and what he thinks about politics and business. Particularly politics.

He prides himselves on standing by his friends and on his political platform. He has been tried in this respect and not found wanting. Having been faithful over few things, it is not strange if made ruler over many.

When elected to the legislature to support prohibition, he stood firmly by the pledge.

He does not believe in moving the State Capitol to enforce the law, but in electing to office those who will enforce the law in the capitol where it is.

It is not everyone who loves the Major—this is true of every other person—they are not loved by all.

The Major says, "Woe unto you, when all men speak well of you."

Once an old lady was instructing her grandson to speak well of everyone; no matter who or what the person might be—to have a kind word.

Thinking to get around grandmother, the boy asked,—

"What compliment shall I pay the devil?"

The old lady thought a moment, and answered,

"He is very persevering, to say the least."

No matter who may like or dislike Major Edwards, there is one point in his character on which all can agree.

"He is very persevering, to say the least."
He does not wish to force

THE FORUM.

onto anyone. He simply asks that the people stop long enough to look at it a few times. After this, he is willing to abide by the decision of its readers.

All who buy this book, can get

THE WEEKLY FORUM,

ninety days, for 9 two-cent Postage Stamps—or a year for 36 Stamps.

At the end of ninety days, if not satisfied, it will only cost a one cent postal card to stop it; and the Major will go on his way rejoicing and smiling, looking for new faces and new names to take the Forum.

NORTHWESTERN GROCERY CO.

Thos. Kleinogel.

WHOLESALE GROCERS.

205 and 207 Broadway, Fargo, N. D.

Every work is a matter of anxiety until finished and its result known.

And sometimes the anxiety is greater after the result is known than before.

Every effort has been put forth, to make this work in some degree, a success.

The brain, the heart and the pocketbook, have been appealed to. But as a last effort, an appeal is made to the stomach.

By aiming at everything in sight, it is hoped that something may be hit.

If the human family can be aimed at all over, and not hi tanywhere, the surprise will be great indeed.

MR. THOS. KLEINOGEL,

is proprietor of the Northwestern Grocery Co.

In 1896, as Chairman of the democratic committee of North Dakota, he managed the National Democratic Campaign for Hon. W. J. Bryan in this State.

In this capacity, those opposed to him, accused him of being in favor or cheap money; of wanting to make a dollar worth only fifty cents.

This gentleman, now has a smile on his face, and comes, to give the farmers, and all others, a dollar's worth of groceries for fifty cents.

Some will undoubtedly object to this, more than to fifty cent dollars—so-called.

Every farmer and family can tell by looking at bills, what they have been, and are, paying for groceries.

Look at prices below and compare with what you are paying, and see if there is not something worth considering.

Any one purchasing to the amount of ten dollars, gets wholesale prices.

Here is what ten dollars will buy:

10 lbs. K. Mocha and Java Coffee, Roasted	$ 2.80
5 Gal. Pure Sugar Syrup	2.00
10 lbs. California Prunes	.60
10 lbs. " Peaches	1.10
10 lbs. " Apricots	1.00
25 lbs. Rolled Oats	.75
2 lbs Pure Ground Jamacia Ginger	.70
1 Doz. Cakes Snowberry Toilet Soap	.60
8 Oz. Pure Jamaica Ginger Extract	.45
	$10.00

Here is what $14.60 will buy:

5 lbs. Fine Sun Dried Japan Tea	$1.75
10 lbs. Choice Rio Coffee	1.20
10 lbs. Fine Crushed Java	1.00
12 lbs. Banana Tobacco, Plug	3.00
1 Box Wax Soap, Best Laundry	3.00
1 Box A. B. C. Crackers, about 24 lbs., 7½c per lb.	1.80
10 lbs. Best South Carolina Rice	.70
2 lbs. Strictly Pure Ground Pepper	.50
8 Oz. Triple Strength Lemon Extract	.50
8 Oz. Triple Strength Vanilla Extract	.60
1 Doz. Tarlo Toilet Soap	.55
	$14.60

All goods strictly first-class—guaranteed through and through.

These are to-day's prices on a few things only.

Everything is carried in stock known to the grocery trade; orders will be filled from ten dollars up to ten thousand, with a discount of ten per cent on the

NORTHWESTERN GROCERY COMPANY COUPON

taken from this book, on everything but sugar.

THERE IS NO DISCOUNT ON SUGAR.

Please do not make any mistake in reference to this; every article known to the grocery trade, but

sugar, you can get at wholesale prices with ten per cent off by buying this book and using the coupon.

If quotations are a little lower farther east, please remember Fargo is 240 miles nearer North Dakota than Minneapolis and St. Paul, and the difference in quotations would be the difference in freight between these points.

That institution is not on top of earth, that can undersell the Northwestern Grocery Company, and live, in connection with the coupon.

THIS IS HOW IT IS DONE.

Mr. Kleinogel is not a man of expensive habits. He is not trying to run society; he is not trying to keep up a larger mansion than any one else; he doesn't keep liveried servants and have a different style of vehicle every time he comes down town. He walks to his office, and has his shoulder to the wheel, giving his customers the full benefit of his economy.

Instead of a large number of travelling men on the road to work for business, at an expense of thousands of dollars, to be paid out of business profits, his appearance in this book does not cost one cent. The customer who buys a book, gets it all, and all salaries are settled and account books

balanced, when fifty cents is invested in this simple way. The one who gets under this, will have to sleep in a cheaper cabin, and sell a cheaper book. If $100 worth of groceries are purchase on this coupon, $9.50 spot cash is saved below any other price.

Write to the house and ask for prices. The lowest market will be quoted to you. If prices go down, you get the benefit; if up, you are treated accordingly.

If you do not care anything about cheap land, getting the best newspapers to read at the lowest price, or smoking good cigars, you must eat.

PLEASE CALL.

All orders must accompany coupon with cash, or its equivalent.

THE PLAINDEALER.

This paper is just what its name indicates.

It deals plainly with all matters.

It does not try to make black look white, or, white black.

Whatever the color or character may be, it deals out the plain truth about it.

It goes on the principle, that principle is bound to triumph.

It follows the natural law of commerce, that everry one not only has the right, but eventually will. trade where the most can be had for the least money. On this principle

THE PLAINDEALER

lives, grows and prospers.

Every one who reads, "What I Think After Thinking," can testify, it is free from political sentiment and prejudice.

My political views are known to all—who know me. That is, when I know them myself.

Since conditions have become so mixed, every one has to stop and think, before being able to define a position on all questions, it would be placing a great responsibility on the neighbors to tell where

I stand, without consulting me just before speaking.

In North Dakota, as elsewhere, political parties have come and gone.

But regardless of changes,

THE PLAINDEALER

stands and shines like a star.

Whether dark or moonlight, clear or stormy, it comes out every evening, glittering and twinkling all over with news, and bright with enterprise.

New subscribers by mail, who buy this book and use

"THE PLAINDEALER COUPON"

in it, can get the Daily one year for $1.50
and the Weekly for ..... .50

Do not ask what discount this is; it is the greatest of all. Take the paper and see.

The one who can furnish a first-class Western daily for less, is welcome to the field.

This is the only Democratic Daily in North Dakota.

If the one who wrote the Declaration of Independence, helped frame the National Constitution, and was President of the United States, should re-

turn to the earth and see what the Red River Valley furnishes to enrich railroads, banks, machine agents, and all other classes of business; when told there is but one Democratic Daily in the state, and that can be had for $1.50 per year on a coupon from thsi book; if not found in every house and place of business throughout the Commonwealth, can it be imagined what he would say and do?

He would blush to think he was claimed as a party father. He would never utter another word on politics, but grasp the business opportunity to get rich.

He would open out as a wholesale dealer in coarse lumber and baled hay to provide food and sheds for future followers,—Thomas Jefferson would become a modern business man.

Economy is not only advocated in the Plaindealer, but put in practice.

This is the first instance, where a first-class daily, has ever been offered in this part of the world for $1.50.

But it is not strange. When natural advantages and great resources are taken into consideration, anything is possible here.

See where we are.

Duluth and West Superior are east of us, on the

finest harbor in the world, surrounded by mines, forests and quarries; cities filled with manufacturing and commerce.

Then, there are the Twin Cities, with their great mills, markets and industries.

Then look at the Red River Valley, lying like a tenderloin along the backbone of a fat beef, yielding millions upon millions of golden grain every year, to feed the world.

THE PLAINDEALER

is published in the heart of the wonderland of creation, in the City of Grand Forks, North Dakota.

No wonder it is enterprising.

The man in the mill and factory, should know what the man is doing on the prairie farm.

The man in the East, should know about the man in the West. By using the coupon in this book, there is no excuse for ignorance anywhere about these things.

In all cases, you must be a new subscriber by mail, and cash, or its equivalent, must accompany the coupon when the paper is ordered.

THE AUTHOR'S END.

If not in sight, it soon will be.

That is, the end in view.

The object of writing a book, is to sell it.

As the sale depends upon what is in it, the test of value and success, is the contents.

As it would take another book to explain the contents of this, without reading it, this is respectfully submitted.

Of all ideas, my pet, is the principle of The Trinity.

In all things, there are "Three in One." This is a universal principle.

It is mathematical, philosophical, God-like—grand.

It is a fascinating dream; it is intoxicating in beauty, and inspiring in nature.

But after floating awya into the Immensity of Space, and taking a plunge into Eternal Time, one naturally feels exhausted and hungry after returning to earth. And as many might be so "hard up" as to regret spending fifty cents for this book and taking time to read it, the grocery coupon is put in, along with garden seeds, lands, cigars and newspapers.

Reading this book is not intended as a simple entertainment, but a financial gain—right on the spot.

If an agent was sent out to sell land, or groceries, or garden seeds, or cigars, or newspapers, he would have to be paid.

Instead of taking commissions to myself as the paid agent for all these things, they are presented to purchasers of my book as an Insurance Policy, guaranteeing success and prosperity—we must have prosperity.

This publication can be had, by using the

"WHAT I THINK AFTER THINKING COUPON"

in it.

The price is fifty cents bound in paper.

Beyond this, it depends upon how high you wish to pay for binding.

If ordered by mail, it will be very agreeable if about ten cents is added for postage. It will make the author think he is ten cents better off. But if not able or willing to do this, rather than have any one sit in the dark or go hungry, he will pay the postage himself. Do I hear something drop?

GREAT NORTHERN COUPON.

.....1898.

Land Department,

G. N. Railway Co.,

St. Paul, Minn.

Gentlemen:

I have read, "What I Think After Thinking," and in the name of Budd Reeve, ask for such information as you send out in reference to Lands, Business Opportunities, and Homes. I am not a customer through any other agency.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

NORTHERN PACIFIC COUPON.

.....1898.

Land Department,
N. P. Railway Co.,
St. Paul, Minn.

Gentlemen:

Upon receipt of this coupon, please mail me such information as you send out in reference to Lands and Opportunities on your road. It is asked in the name of Budd Reeve. I am not a customer through any other agency.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

NORTHRUP, KING & COMPANY COUPON.

.....1898.

Messrs. Northrup, King & Company,
Minneapolis, Minn.

Gentlemen:

After reading what Budd Reeve thinks "After Thinking", I find this coupon passes for 10 per cent. on the purchase of flour and garden seeds made from your catalogue.

Please fill enclosed order.

Credit Budd's circulating medium.....
And the circulating medium of the United States,
.....

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

"MINNEAPOLIS JOURNAL COUPON."

.....1898.

The Journal,
Minneapolis, Minn.

Dear Editor:

I find, by reading Budd Reeve's book, that
20 p. ct. Discount
will be allowed
to the holder of
This Coupon
by

THE MINNEAPOLIS JOURNAL

on payments made
on account of any
New or Paid-in-Advance
Subscription.
That by Forwarding This Coupon,
together with 80c
in Stamps, or Cash,
I can secure The Journal
Daily for Three Months.
Or, One Year, for $3.20.

This is the golden opportunity I have been looking for. Please find enclosed $....., for which send me The Journal for .....

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

THE MINNEAPOLIS TRIBUNE COUPON.

.....1898.

F. E. Murphy, Esq.,
Supt. Tribune Circulation,
Minneapolis, Minn.

My dear Sir:

In the name of "What I Think After Thinking" send me the Twice a Week Tribune for One Year.

I bought Budd's book for fifty cents, and get thirty of it back by subscribing for your paper. Please find enclosed seventy cents to meet small balance the coupon failed to cover.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

FARM STOCK AND HOME COUPON.

.....1898.

Farm Stock and Home,
Minneapolis, Minn.

Gentlemen:

Please find forty cents with this coupon, for which send me your paper one year.

This is, "What I Think After Thinking."

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

ROYAL CIGAR COMPANY COUPON.

.....1898.

Royal Cigar Company,
241 First Avenue South,
Minneapolis, Minn.

Gentlemen:

I am a "What I Think After Thinking" customer. Please let me have ..... box of ..... Cigars, on terms given "Thinking" customers.

For which find $..... and this coupon, to pay for same.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

THE MINNEAPOLIS TIMES COUPON.

.....1898.

The Minneapolis Times,
Minneapolis, Minn.

Dear Editor:

Please find enclosed $..... with this "What I Think After Thinking" coupon, for which send me The Times, by mail, Sunday and Daily, for .....
.....

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

ST. PAUL GLOBE COUPON.

.....1898.

Editor Globe,

St. Paul, Minn.

My dear Sir:

"What I Think After Thinking," gives me an appetite for the truth.

Please find enclosed $..... and this coupon, for which send me the .....Globe for one year.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

THE ST. PAUL PIONEER PRESS COUPON.

.....1898.

Pioneer Press,

St. Paul, Minn.

Dear Editor:

I am a new subscriber. Please find seventy-five cents and coupon from Budd Reeve's book, for which send me Weekly P. P. for one year.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

THE NORTHWESTERN FARMER COUPON.

.....1898.

The Northwestern Farmer,
St. Paul, Minn.

Dear Farmer:

Please find enclosed Thirty Cents and this Coupon from Budd Reeve's book, for which send me The Northwestern Farmer one year.

I am a new subscriber.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

THE ARGUS COUPON.

.....1898.

To the Editor of the Argus,

Fargo, N. D.

My dear Sir:

On account of a wave of prosperity that has overtaken me, from buying Budd Reeve's book, I am unable to keep from taking your paper. Please find enclosed the Argus Coupon and $..... in cash, for which send me the ..... for one year.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

THE FARGO FORUM COUPON.

.....1898.

Editor Forum,

Fargo, N. D.

Dear Sir:

After reading Budd Reeve's account of the fatherhood and perseverance of Major Edwards, please find enclosed this coupon, and ..... Stamps, for which send me the Weekly Forum for.....

.....

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

NORTHWESTERN GROCERY COMPANY
COUPON.

.....1898.

Northwestern Grocery Company,
205-207 Broadway, Fargo, N. D.

Gentlemen:

Please find enclosed order for goods, which comes through, "What I Think After Thinking."

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

THE PLAINDEALER COUPON.

.....1898.

The Plaindealer,

Grand Forks, N. D.

Dear Editor:

Please send me the .....Plaindealer for one year.

Find $..... accompanying this coupon to pay for same.

I want to know more about the greatness of the earth and the contents of the world. This is the result of "What I Think After Thinking."

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

WHAT I THINK AFTER THINKING COUPON.

.....1898.

Budd Reeve,

Buxton, N. D.

My dear Prairie Flower:

Please send me ..... copies of your book. For which find $..... to pay for same.

Yours truly,

.....Name.

.....Post Office.

.....County.

.....State.

P. S.—This Coupon will be understood by reading "The Author's End," on page 343.

Let us sing while it is being examined.

LIBRARY OF CONGRESS
0 021 095 473 9

16

INVESTMENTS IN

1

A TRUE FRIEND

LIBRARY OF CONGRESS
0 021 095 473 9